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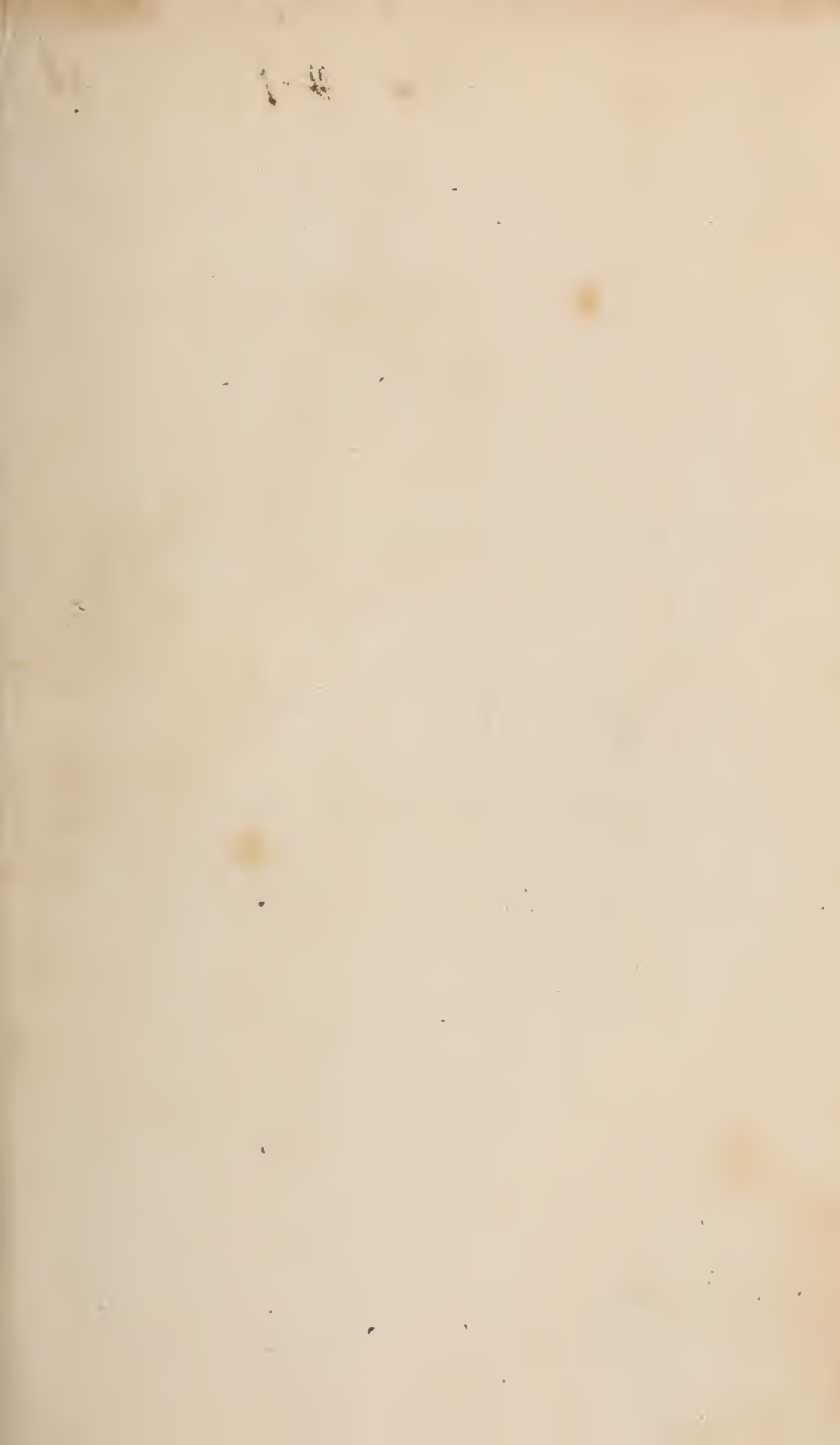
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Zulu Mission.—South Africa.

ESIDUMBINI.

LETTER FROM MR. TYLER, FEBRUARY
10, 1860.

A Girl Fleeing from Her Father.

MR. TYLER mentions in this letter a few incidents illustrating the continued power of pagan superstitions over the minds of the people, refers to female degradation, and speaks of one recent case which has awakened deep sympathy in behalf of a native girl, striving to escape from the debasement and misery of a life of heathenism.

Many a circumstance occurs, in connection with our labors among this people, which excites our deepest sympathy in behalf of degraded females. Reference to a fresh instance of this kind will help to give you some idea of these "habitations of cruelty." A girl who has lived two years in our family, and has been taught to read, write, sew, and perform various domestic duties, having completed the time of her agreement, was called home by her father. As I had no further claim on her services I could not encourage her to remain longer, though I knew she greatly desired to do so. But she was determined, by some means, to make an attempt to escape from heathenism. She

said it was impossible to live a Christian life in her father's kraal; she knew that he was planning to sell her immediately to some heathen man; and she could not endure the thought of spending her life in ignorance, filth, and severe toil, after having seen the better way, and tasted a little of the sweets of civilization. We assured her of our sincere pity, and could not conceal our fears, that unless she could escape from the snare, a dark and gloomy future awaited her. But there being no law in this colony which would authorize our keeping her contrary to the wishes of her father, we advised her to return quietly to her home, and seek the assistance of her Heavenly Father in her endeavors to serve him. Her quick response was: "Then I must flee to another station, and hope for the best." We told her that, although we feared she would not elude the vigilance of her tyrannical parent, we also would hope for the best, and follow her with our earnest prayers.

In less than half an hour after this conversation, the father came rushing into our house, whip in hand, demanding his daughter. Not finding her here, he immediately set off in pursuit of her, but darkness coming on, and the rain

falling fast, he was compelled to retrace his steps. He then returned to us, and gave vent to his feelings of hostility to us and to all Christians. He said his daughter should never become a Christian, *never*, as long as he lived, and that he would beat her severely for this attempt. We afterwards learned that the girl walked fifteen miles that night in the rain, and after a day's rest, twenty miles more, to the station at Inanda, where she is now under religious instruction. Her father's rage having subsided a little, he has concluded to wait and see if she will not return of her own accord; but declares that unless she comes soon, he will compel her to do so, by torture.

As this circumstance occurred on the first day of the week for fasting and prayer for the conversion of the world, it was, to us, more marked and interesting. We felt that her determination, and persevering effort to escape from heathenism, might have been in answer to prayer which was then ascending in various parts of the world.

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MAPUMULO.

LETTERS FROM MR. ABRAHAM, JANUARY 24, AND FEBRUARY 23, 1860.

*Rejoicing over One Repenting.*

AFTER ten years of labor, in hope and prayer, at Mapumulo, Mr. Abraham has been permitted to receive one hopeful convert to the church of Christ, and to see a few others apparently seeking the salvation of their souls, though heathen relatives bitterly oppose. He writes, January 24:

We have long been praying that God would pour out his Spirit here. The second day of the present month completed our tenth year of missionary labor at Mapumulo, and surely our good brethren and sisters in America would sympathize with us, and pray for a blessing upon this people, did they know that we have been laboring here all these years, solitary and alone among the heathen, with little or no apparent en-

couragement from without. The promises of our Heavenly Father have been our stay. We have labored on, walking by faith alone, for at the end of ten years, we have not had the joy of baptizing the first convert. At last, however, just as we have entered upon the eleventh year of our labor, our hearts are made glad and we are encouraged. We trust that God has given us one soul among the heathen. If this be so, our labor has not been in vain. What a rich reward is even one soul for ten years of labor.

Mr. Abraham gives particulars respecting the person referred to—a young man who had been for many years employed by him. Recently, strenuous efforts had been made by his father and others to lead him to marry a second wife, though the first was still living, and thus so to entangle him in heathenism that he could not make a profession of Christianity. He had then expressed no desire to make such profession, but these efforts of heathen friends seemed to awaken his conscience, and he soon appeared like a new creature, “humble and happy,” with much longing desire for the spiritual good of his relatives, and wished to be baptized. Two other boys in Mr. Abraham's employ were also manifesting interest in the truth. On the 23d of February, he wrote again:

The young man of whom I spoke in my last, was baptized on the first Sabbath in this month. He anticipated much opposition from his father and other friends. A year ago, when his father heard that the son had thoughts of becoming a believer, he threatened to spear himself. Umcobelo was very anxious that his friends should be invited to be present at the baptism, but he wanted courage to go himself and invite them. He was willing, however, to go with me, and I rode over with him to see his father. The old man cried like a child, but manifested no angry feelings. He had done all he could to prevent his son from becoming a believer, and had made up his mind to submit, yet he could not control his feelings. He seemed to think that he was about to be bereaved of his first-born, but was

much more mild and submissive than the son had expected to find him. Yet he wanted moral strength to come to the baptism. A number of the friends came and behaved well. Umcobelo has been home since he was baptized, and says his father has become quite reconciled.

Still another young man is referred to by Mr. Abraham, as having become interested in the truth since he wrote in January, which had "excited greater opposition than any previous case;" but up to the first of March he remained firm, and then open opposition by friends had ceased.

### Syria Mission.—Turkey.

#### BEIRUT.

LETTER FROM MR. JESSUP, APRIL 10,  
1860.

SEVERAL letters recently received from Syria refer to the late annual meeting of the mission, held at Beirut, as an occasion of great interest. "More than the usual amount of religious exercises was interspersed with the business of the meetings, and several of these exercises were in connection with the native church members." "A hopeful spirit characterized all these" occasions, and "the field, as a whole, is believed to be unusually encouraging." But, as this letter from Mr. Jessup and one also from Mr. Thomson will show, the embarrassed condition of the Board's treasury, and the consequent necessity for retrenchment in all the operations of the mission, have brought upon the brethren a severe pressure of care and trial.

That some references in these letters may be better understood, it is proper to say that a few months since, constrained by the condition and prospects of the Treasury, and in accordance with the purpose, if once relieved from present embarrassments, to place future appropriations upon a basis which should as far as possible prevent the recurrence of serious debts, the Prudential Committee passed the following resolution, which the Secretary was instructed to transmit to the different missions, with some estimate of the proportionate reduction in expenses which must be made by each.

"Resolved, That the several missions be instructed to make out their estimates for the year 1861, on a basis not exceeding three hundred and fifty thousand dollars, or twenty thousand less than the appropriations for the

current year; it being understood, that the Committee may not feel authorized, at the proper time, to appropriate even \$350,000: and, also, with the expectation that the regulation, described in the printed letter accompanying the last appropriations, and appended also to the Letter of the Prudential Committee to the Corporate Members, will be so far adopted, that no expense will be allowed which is not in some way anticipated and provided for in the appropriations of the year;—the precise form of the regulation being left to be determined after hearing from the missions in reply to the printed letter of November 8th."

The influence of this resolution upon the feelings and prospects of the brethren in Syria will be noticed with much interest. Similar, doubtless, will be its influence in other fields, and it becomes every friend of the missionary cause prayerfully to ponder the inquiry—Must these things be?

#### Annual Meeting—Encouragements.

Mr. Jessup writes:

Our annual meeting has just closed. It has been a season of unusual interest to us all, and we feel that it is the beginning of good things in this land. From the beginning to the end of the meeting, it was apparent that there was much of a spirit of prayer among the native brethren. The native female prayer-meeting in Beirut was more fully attended than usual, and the union meetings in Arabic and English, held in the chapel, in which the missionaries and native brethren united, and large audiences assembled, were occasions of deep interest. The statement made in the meeting at which the annual reports were read, and at which W. A. Booth, Esq., of New York city, and A. Hardy, Esq., of Boston, with their ladies, were providentially present, filled the minds of all with the conviction, that never before in the history of the Syria mission have we had so much encouragement, or so strong proofs that God is with us and that the work is going forward in this land.

#### New Translation of the Scriptures.

The fact that the new translation of the New Testament into Arabic, commenced by Dr. Eli Smith, had been completed and published under the care

of Dr. Van Dyck, was one calling for the most profound and sincere gratitude. The pocket edition of the New Testament is admitted to be one of the most beautiful books, in its typographical execution, in the Arabic language. It will prove a peculiar blessing to this people. One of the great obstacles, hitherto, in the way of the circulation of the Scriptures in Syria, has been the *bulk* of the Bible and Testament. There are many who would gladly buy or accept a copy of God's word, could they carry it home and read it *unobserved*. But this has been impossible on account of the size of the copies hitherto in use. The publication of this pocket edition will enable multitudes to purchase the New Testament and carry it with them unobserved, and read it in their houses or by the way, and thus a new impulse will be given to the circulation and reading of the Gospel in Syria.

The Prior of a papal convent in the vicinity of Beirut recently wrote to Rome, demanding that an edition of the Arabic Bible should be issued, with the pontifical imprimatur, for the use of the Maronites and Greek Catholics in Syria, to prevent their using the new translation made by the Protestants. He was answered, that such an edition was in preparation, with suitable comments, but its completion was interrupted by the war in Italy. There is evident progress in Syria in this respect, and we cannot be too grateful that so perfect a translation of the New Testament is now completed, and ready for the multitudes in this land whom we hope and believe God will ere long incline to purchase and read this precious book, to the salvation of their souls.

### *Cheering Prospects, yet One Cloud of Darkness.*

Our meeting was one of hopefulness in respect to this whole field. New and interesting openings were spoken of in different places, where the Lord, in his providence, is calling us to move steadily

forward in the great work of giving the Gospel to the people, in teaching and in preaching the word. But amid all our hopes and anticipations there was a dark cloud which threw its shadow upon every plan and project for usefulness, during the present and the coming year. Not only could we not go forward, but we were constrained to go absolutely backward.

The session of our meeting when the knife of retrenchment was applied to some of the departments of our work, was a most painful one to us all. In the Tripoli station, we are left without a school which deserves the name, and with only twenty dollars, in that extensive district, for a native helper for the year; and this at a time when providential circumstances require the absence of one of the missionaries from the station for six months of the year. The cutting down and disbanding of schools, the dismissal of tried helpers from our service, thus requiring them to seek support in other employments, and the restriction of our labors in almost every department, were matters which, as you can well understand, occasioned us the most profound sorrow.

### *What can be Done?*

After we had cut and pruned the vine, removing here a blossom, there a leaf, and there a growing cluster just giving promise of glorious fruit, until we felt that the bleeding branches could not bear further excision and live, we were met by the astounding fact, that after all, we must cut down our estimate for 1861, seventeen hundred dollars below this, our very lowest living estimate for this year! When this announcement was made, and we all felt that, notwithstanding the severity, it was reasonable and necessary in view of the condition of the treasury at home, we were quite at a loss to know how such reduction could be made. The brethren, who had all been engaged in bringing their estimates to the very lowest point, dropped



their pens in despair, and seemed to give up all hope of forcing them down to this unexpected level. Some said that it *could not be done*, and all felt that it was one of the most trying hours in the history of the mission. But, one after another, the brethren summoned up their courage, and the knife was applied anew. Mr. Calhoun said: "Take off 1,000 piasters from the Abeih seminary. I will try to force the expenses down in some way." Mr. Ford said: "Suspend the school in Sidon." Then other propositions followed, with a kind of despairing cheerfulness, showing the conflict which was going on between a sense of duty to Syria and duty to follow the limitations placed upon us by the providence of God, on account of the depleted condition of the treasury of the Board at home. Timely aid given us by a noble Christian merchant from New York, who was here as a traveler, will prevent some of our educational operations from suffering quite as severely as they would otherwise have done, yet any thing like *progress* in this department is quite out of the question. I am sure, that if the friends of missions at home knew what must be the consequences of such severe retrenchment in the foreign field, they would not longer withhold their contributions from the Lord's treasury.

### *The Girls' School.*

Would that every patron of the Board could have been present at the examination of the girls' school in Beirut on Thursday, April 5. A large audience was in attendance, and the fifty little girls were as intelligent and bright and happy as any similar assembly in any land. They were examined in Arithmetic as far as the more difficult rules in fractions, in Geography, Arabic Grammar, the New Testament, the Catechism, and some of them in English and French. Samples of their needle-work were also exhibited. The audience gave expression to their high gratification at the ready and intelligent answers given by

the girls, and it is but just to say, that there are few schools in America where the pupils give better proofs of intelligence and progress in their studies. The singing was admirable, and Mr. Booth, who addressed the audience, was greatly interested in hearing fifty little girls sing "Happy Land" in the Arabic language. This school is one of the few which will *not* be disbanded, and should circumstances at home require any further retrenchment, it would be one of the last to be given up. We hope that, instead of being obliged to extinguish such lights as this in Syria, we may yet be enabled to kindle many more; until the children may not only sing, "There is a happy land, *far, far* away," but may also feel that their own is as happy as any land can be this side heaven.



LETTER FROM MR. THOMSON, APRIL 13, 1860.

### *The Meeting—The Trial.*

MR. THOMSON, it will be seen, speaks of the meeting of the mission, and of the sore perplexity occasioned by the call to retrench, much as Mr. Jessup does. He writes:

By common consent, this has been regarded as one of the happiest annual meetings we have ever held, and our public services have been more numerously attended and more interesting than on previous occasions.

As a matter of course, or rather of necessity, much of our time was devoted to questions of finance, and we resolutely brought our appropriations for *this* year within the reduced sum allowed us, leaving off schools and helpers, and chipping and lopping away every branch of our work without shrinking. When, however, we came to make our *estimates* for 1861, on a scale so much below the *appropriations* for this year, *we could not get through at all*, but gave over the effort in something very like dismay, as it came out, more and more distinctly, that to meet *every* demand of the mission,

and leave margin enough out of the limited sum specified to cover all unforeseen emergencies, would require us to strike off at one blow almost all the accessories to our work throughout the entire mission—schools, teachers, native helpers and preachers, pupils in both seminaries, theological students and colporters—to abandon all itinerating, and to direct our printing into such channels and to such work as would be paid for by others than our society. Our finance committee are instructed to write you fully on this subject, and I will only add, that the estimates were left somewhat unfinished, in the hope and belief that the Lord will afford us relief from some quarter or other before the time shall come for us to make reductions so very disastrous to his cause in this land. Such hope and trust cannot be considered presumptuous under the circumstances.

### *Disturbances in Lebanon.*

Mr. Thomson mentions the arrival of Miss A. L. Mason at Beirut, on the 12th of February; states that Mr. Calhoun, "whose health renders a prolonged vacation and excursion advisable," was deputed as a delegate from Syria to attend the meeting of the Southern Armenian mission, and that Dr. Van Dyck, "greatly needing entire relaxation," was to visit Germany, by vote of the mission, "for the double purpose of reinvigorating his health and making arrangements for prosecuting the translation and publication of the Old Testament" in Arabic; refers to other matters connected with the arrangements and circumstances of the mission, which, a mission letter says, is "in great need of a reinforcement," and then adds:

I am sorry to end this long, rambling letter, by stating that the condition of Lebanon is far from tranquil. Murders and assassinations are of daily occurrence, and I have never known this to be the case except when an outbreak was to be expected. I saw an influential gentleman and public officer last night, who informed me that the commander-in-chief of the army had received orders from Constantinople to attack any

party that should attempt to create a rebellion in Lebanon. If this be so, and that officer acts according to orders, we shall have no war; otherwise a most ferocious civil conflict is almost inevitable. Alas for this most abused and miserable people!

### *The Cause of Christ Progressing.*

I will not conclude without giving utterance to my strong conviction that the cause of Christ has made, and is daily making, progress in the land. This was the feeling of our whole mission while we were together; and notwithstanding all embarrassments, the brethren returned to their different stations with more than usual courage. The Gospel here has permeated large masses of the people, and everywhere the effects are beginning to be seen and felt. We need nothing but the Spirit of God amongst us, and for this indispensable presence and power we are to plead with renewed earnestness. And we earnestly ask you and your associates, and all who share in our labors and anxieties for the salvation of this people, to join with us in daily supplication for the outpouring of the Spirit upon us, and upon our churches, native preachers, and the community in general.

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### LETTER FROM THE NATIVE CHURCH.

MR. THOMSON sends the original, with the following translation of a letter from the native church at Beirut to the senior Secretary of the Board. The spirit and the oriental style of the letter give it interest, as well as the readiness which it manifests on the part of another feeble mission church, (some having previously forwarded contributions,) to aid the Board in the emergency of this its Jubilee year. Mr. Thomson says of the movement: "At the annual meeting of the native church in this city it was moved, and carried unanimously, that a committee be raised to collect subscriptions in aid of the Board. This was done without any prompting on my part, but I was very much gratified by it, as doubtless you will be, not so much from the amount raised as for the spirit which prompted the effort. We have a committee

on Jubilee collections, and in due time all sums raised for this purpose will be reported to you, so that the proper acknowledgment can be made."

BEIRUT, April 13th, 1860.

To our Honored Brother in the Lord,  
Doctor Anderson, the respected.

Mercy and peace to all who love our Lord Jesus Christ in sincerity—Amen. We cease not to remember the love and zeal you manifested towards us during your visit to us. What induces us now to address you these few lines is, that we have heard of the embarrassment of the treasury of the Board during the present year with great sorrow, and therefore our church, in its poverty, has hastened to collect a small sum, not worthy to be mentioned and of little effect towards supplying the deficiency of the Board, viz., one thousand piasters, which we regard only as a token of our indebtedness and our obligation, and to express our thanks to the Board for all it has done for us in sending us its missionaries, and in other ways affording us means for [obtaining] the knowledge of the truth and way of salvation. We trust this little offering will be accepted by the Board and received as proceeding from brotherly love, and to be regarded in the same light as the two mites of the poor widow.

We present this little offering by the hand of our pastor, Dr. W. M. Thomson, praying to God the Father, through our Lord Jesus Christ, that he would bless every instrumentality for the spread of the Gospel in every part of the world, and stir up the zeal of all who are engaged in this great work.

Begging not to be allowed to pass out of your remembrance, asking an interest in your prayers, and praying the Lord to increase your zeal and success,

We remain your brethren in the Lord,

*The Members of the  
Evangelical Church of Beirut.*

### Assyria Mission.—Turkey.

#### BITLIS.

LETTER FROM MR. KNAPP, FEBRUARY  
13, 1860.

AFTER dwelling somewhat, in the opening of this letter, upon the urgent call for another laborer at Bitlis, Mr. Knapp speaks of the then existing state of things there, and especially of a recent fuller development of opposition, and of some cases of persecution which had led the persecuted openly to avow themselves Protestants.

### Increased Opposition of Priests.

Since I wrote in December, there has been a sad falling off in the attendance upon our religious services. The desired *crisis* in our work has come, which demands the utmost vigilance and wisdom. This has been brought about by the priests, who, aroused to the fact that the truth was gaining ground among their deluded flock, have made another strenuous effort to silence us. Whether they will succeed, and always withstand our encroachments, will depend upon our fidelity and the blessing of God.

It is the practice of the Armenian priests to visit each house of their respective parishes twice a year, for the purpose of "*blessing*" the household and obtaining, at the same time, whatever amount of money they can extort for their sacred call. These are the only pastoral visits they are accustomed to make; and as the money then collected constitutes their chief dependence for support, it behooves them to examine all, to see that their eyes are not being opened to their errors by our preaching; else they may fail of getting the desired stipend. And there is a superstitious dread, on the part of the people, of failing to receive that "*blessing*."

During these visits the priests carefully question all respecting the tolerance given to us and our work, and if one is found to attend our chapel he is sternly commanded to desist. Parents are commanded to withdraw their children from our school, children are forbidden to read our school-books, and others are even prohibited from engaging in our employ! A priest of this quarter of the town, a few days since, attempted to prevent our washerwoman from doing our work; but she replied that she was too poor (being a widow) to forego the opportunity thus to earn something, and she could not and did not comply with his commands. Hence they are constantly harassing her!



*Schools and Congregations Reduced.*

The visits of the priests occurred about three weeks since, and as a result, our school has been reduced from sixteen to three scholars, our itinerant teacher has been deprived of quite a number of pupils, and, from a prevailing fear of the priests, not one-fourth of the usual number have attended our chapel exercises and the women's meeting. Men are seen stationed upon the roofs of their houses as spies, to watch those who come out of our chapel and report them to their ecclesiastics. But enough had not been done, and two Sabbaths since, they made another effort. In the four Armenian churches all were prohibited from tolerating us in the least, even from calling at our house, under the threat of being anathematized.

It happens that, of the fifteen priests, the one most distinguished for his influence and adroitness has charge of that quarter of the town in which we live. He is distinguished also for his hypocrisy. Two Sabbaths since, this priest invited the chief vartabed, recently returned from Constantinople, to officiate in his church, and he, of course, used all his powers of artifice and persuasion to frighten the people, and deter them from attending our meetings. The result is that only *three* have attended since! This priest, one day last week, called at a house where our itinerant teacher belongs, and on seeing the school-books on a shelf he fell into a rage, and commenced beating the boy with a cane! The latter, fearing the priest would seize and carry away the books, immediately gathered them up and sent them to me for safe keeping. As the boy's father (now absent) had intrusted him to my care, I did not consider it best to overlook this act of persecution, and had the priest arraigned before the city council, where he received proper instructions from the Governor.

*Cases of Persecution.*

Mention is made of two recent cases of persecution, which have led two young men publicly to declare themselves Protestants—"the first fruits of labor" at Bitlis. One of these, during a conversation with a young Armenian ruler, had the boldness to declare his belief that the "garmerag" (a "red gem," probably jasper, but represented as one of the drops of blood which flowed from the wounds of Christ and petrified, and which is kept rolled in many envelopes of cloth in one of the churches, to be kissed, adored, and worshiped as a god by the people) was not God but a stone; "whereupon the ruler procured an officer, and had the poor young man beaten for his sacrilegious language!" Mr. Knapp says:

When I had the ruler, who is a most conceited and bitter opposer of the truth, called to account for his wickedness, he claimed the *right* to do as he had done with one of his own nation; whereupon the Governor asked the persecuted man to what religion he belonged, when he promptly and fearlessly declared: "I am a *Protestant*." This declaration, the first of the kind thus publicly made, took all by surprise. The Governor dismissed the offender, cautioning him respecting his treatment of Protestants, who had liberty, equally with himself, to express their opinions.

The case of the other young man has occasioned us considerable anxiety and trouble, as there was an attempt, through the authorities, to crush our work. The young man referred to is simple-minded and poor. He commenced learning to read a year ago, and now daily recites to our teacher from the New Testament, as his reading book. He is a cobbler. There he sits at the corner of the streets, in the markets—for he is too poor to own a shop—busily at work, with his Testament at his side. To the jeers and bitter taunts of the surrounding shoemakers, who treat him with scorn, he makes no reply, but submits to all with patience and manly fortitude. It had long been known that at heart he was a Protestant, for he had often declared himself to be one. Since the recent efforts of the



priests to prevent any from attending our religious services, he has continued to attend, as fearlessly as before ; and as a result, he has been thrust into prison four times during two weeks. This has been done by the Armenian tax-gatherer, backed by the enemies of the truth. The ostensible object was to extort from him a much larger tax than he was able or accustomed to pay. The Governor, influenced either by bribes or by a desire to please both us and the Armenians, insisted upon the extra sums being paid ; but as it was apparent that all who should become Protestants would be subjected to the same treatment, we thought it best not to yield to such injustice. We applied to the Governor to have the young man released. Our request was granted, and we supposed the matter settled, when lo ! in a day or two, we would hear that he had been thrust into prison again. This was done, as I said, *four times*.

#### *A Just Decision Obtained.*

At last, to-day, I appeared before the council, (for the third time in this case,) and requested that the four Armenian rulers of the town should appear. When they were assembled, at my request the judge read the "firman" to the Protestants of this (Erzroom) pashalic, which providentially I had had recorded during our first summer here. This had the desired effect. The council rescinded their former decision, and required that the young man should pay only such tax as he had been accustomed to pay. We were rejoiced that such a decision was at last obtained, for all saw that this was a case of wanton oppression, resorted to by the Armenians to suppress our work and frighten men from us. Much has been said of the corruption in a Turkish court, but no one can have the least idea of its extent, especially in a court composed of Mussulman *Koords*, until he has spent a few hours, as I have done, in witnessing their manner of dispensing

justice—I might more properly say, dispensing *with* justice.

At present there is a lull, as, for a fortnight past, persons dare not, as usual, admit us into their houses. Our colporteur has written a very courteous letter, interspersed with many Bible quotations, to the priest referred to above, requesting him to answer it, and support his course, in refusing to the people the bread of life, from the Bible, if he can. We hear that this letter causes him much anxiety. He knows that, should he refuse to answer it, to his great chagrin a copy will be sent to the markets, and his imbecility will be exposed. He has already applied to the young ruler to answer it for him, but without success.

We are not disheartened, but rather regard the present opposition as an omen of better things in store for us. May the Lord cause the wrath of man to praise him. "Howbeit, this kind goeth not out but by prayer ;" and while we are driven to the throne of grace ourselves, we entreat our friends to pray for us, that God would pour down his Spirit here, and open a wide door of entrance to the hearts of this people.

#### *The Storm Rages Again.*

A sentence in a letter from Mr. Walker, of Diarbekir, dated April 5, gives reason to suppose that the "lull" in opposition and excitement at Bitlis did not continue long, but was followed by a more severe raging of the storm. He says : "You will probably hear from Mr. Knapp at Erzroom, whither he has gone to make complaint to, and if possible secure redress and protection from the Pasha ; the Armenians having been exceedingly violent in their opposition, until at length, on the arrival of Hagob, whom I sent from this place to aid Mr. Knapp, it reached its climax in a mob in the market-place, rudely setting upon Mr. K. and the helpers."

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#### Nestorian Mission.—Persia.

##### OROOMIAH.

LETTER FROM MR. COAN, FEBRUARY  
29, 1860.

MOST of the statements of this letter, in regard to the village schools, the indications

of thought and a spirit of inquiry among Mohammedans, and the general aspect of the missionary work in the Nestorian field, will be found to be of a pleasant and gratifying character. There is much encouragement, and much reason for remembering the request which our brethren send, that we will entreat the Lord for them and for Persia.

#### *Village Schools—Encouragements.*

It affords me great pleasure to be able to report so favorably in relation to the village schools. Their whole number at present is about sixty,—they were eighty the last year that Mr. Stocking had charge of them. Forty-five, including one for Armenians, are under my care. These forty-five number eleven hundred pupils, three hundred and eighty-five of whom are females. The whole number of our pupils is fourteen hundred and thirty-eight, four hundred and eighty-seven of whom are females. It is an encouraging fact, that with all the poverty of the people, especially in these times of great distress, our scholars have increased while our schools have diminished in number.

These schools are in between forty and fifty villages, and the children are, with very few exceptions perhaps, from families which compose our Sabbath and other congregations, though the majority of these families are not connected with our communion. In most of the villages we have but a single school. In two of the larger places there are four, and in one three, while there are three in the city. Yet our schools are fullest where we have the greatest number. They are spread over a large surface, and we are thus necessarily brought more in contact and sympathy with the people than we could be by a greater centralization.

Our teachers are, with very few exceptions, hopefully pious; and these exceptions are mostly where we find it difficult to introduce the Gospel through a school, and a deacon or priest of the village is employed to assist a pious

teacher, whose labors are not entirely confined to the school. When the village is small, or the scholars are few, the helper usually takes the entire charge of the school without an extra teacher; yet there is great danger in such cases, that, unless carefully watched, the school will be neglected. About thirty of our schools are taught by those not pastors.

I am greatly aided by faithful assistant superintendents, who visit the schools several times a month, and who relieve me, in a great measure, of the drudgery of the work. They also hold religious services in the villages, where they often pass the night, so that my visits are rendered almost strictly preaching tours.

#### *Some Discouragements.*

But while we have much to encourage us in the department of education, I would not conceal the fact that there are also discouragements. The extreme poverty of the people, and their actual need of the necessities of life, often forbid that their children should continue in school as long as would be profitable. Still, I was surprised and gratified to find so small a proportion of the scholars under my care—only three-elevenths—who commenced with the alphabet this fall. The prize of a New Testament, offered as a reward to those who will continue in school long enough to learn to read intelligently, has operated very favorably in retaining the scholars; while the fear of losing it in case of absence from the Sabbath school, after they leave the day school, enables us to keep them under good influences, at least on the Sabbath, during the period of their youth.

Another discouragement is the apathy of many in relation to the education of their children. Our work is one of faith and love. Did we not, directly and through our helpers, use our influence in favor of education, and to induce parents to send their children

to school, I presume the number of pupils would be much smaller. But the same can be said of our seminaries, and of the direct preaching of the word. After the first novelty of hearing what the babbler has to say has passed, very few, comparatively, in most of the villages, would come, prompted by their own desire, to hear the Gospel. They must be invited personally, and urged to come. Often, all our helpers and teachers literally "go out into the highways and hedges, and compel" men to come in. And as we endeavor to create a habit of coming to the place of prayer, so also the children need to be educated to come to school. The carnal mind is, every where, enmity against God, having no love for the truth as it is in Jesus. We would seek, by all proper means, to bring the greatest possible number under the influence of the truth, knowing that "faith cometh by hearing and hearing by the word of God," whether preached formally in the great congregation, or in the house, or by the way, or even in the village school.

#### *Influence of Schools.*

We are all agreed that the preaching of the word is the great and fundamental idea of missions, and that every other instrumentality should be secondary and subsidiary. I have yet to learn that our village schools have been other than auxiliaries to this great object. I believe the Gospel is preached as fully, faithfully, and frequently, by your humble missionaries here, as it would be were there not a seminary or a school on the ground, while by the aid of these our influence for good is multiplied a hundred fold.

Our schools are, strictly speaking, Bible schools and Bible classes. After the spelling-book, the Bible is first and last. Nor do our pupils tire of it. It is studied by between one hundred and two hundred under my care, in the ancient language. It is studied chronologically and geographically, by the

aid of the admirable work prepared by Mr. Cochran; it is studied historically and exegetically; and I venture to say that many of these village school pupils would put to the blush not a few of our theological students at home, by their superior knowledge of the Scriptures. The smaller scholars are all taught the Lord's prayer, the ten commandments, and the Scripture catechism, while the larger ones, to the number of a little more than two hundred, pay some attention to arithmetic and geography. To my mind it is a delightful fact, that so many youth and children are daily committing the precious truths of the Bible to memory. May they be made wise unto salvation.

Allusion has been made to an Armenian school. After repeated solicitations from the parents, I consented to open this school, merely as an experiment. It succeeds so well, that now my fear is that it must be continued, while I cannot properly superintend it. When Mr. Dunmore visited us, less than a year since, he brought a box of books in Armenian, worth from thirty to forty dollars. These have nearly all been sold, and the call is for more, especially of the Scriptures.

#### *Hope for Mussulmans.*

It is a new and not uninteresting fact, that in several of our village schools a few children of Mussulmans attend, committing the Bible to memory with the others. This, in connection with the fact that there are many who are secretly or more openly reading the New Testament, and discussing the claims of the Gospel in the market and in the house of one of the chief Moolahs—reputedly the most holy man in the city, and the demand for Persian Scriptures, shows that God is moving upon the Mussulman mind in Persia in an unwonted manner.

There are some who secretly embrace the truth, and one is a regular attendant upon our Friday afternoon service. He has separated from his brothers in busi-



ness, professedly that he might, more unobserved, attend to the salvation of his soul. He professes to us to have renounced Mohammedanism; his mind is yet dark, but may God enlighten his ignorance. Our faith is firm, that at no distant day you will be called to furnish laborers for a great harvest from the Mussulman portion of our field.

### *General Aspect of the Work.*

The outward aspect of our work never was more encouraging. Darkness, superstition and prejudice, are fast giving way before the steady light of truth; the cause of temperance is gaining ground; our Sabbath congregations are large and increasing; Sabbath schools are fully attended; and I think that, notwithstanding the increased poverty of the people, the contributions to the Board are more than they have been. Priest Elia has again redeemed his pledge to the Board, by the payment of ten dollars and fifty cents the past year. But we need a general and copious outpouring of the Spirit on ourselves, on all departments of our labor, and on the villages at large.

We have not as yet been permitted, the present season, to enjoy a great and powerful work of grace, as in some former years, yet God has not been far from us. There are but few in the seminaries who have not professed to feel more or less interest in the subject of their souls' salvation, and several have professedly obtained a hope. We long to see a more pungent and radical work. The deep, and permanent, and soul-absorbing interest manifested in past years seems now wanting. Many praying ones witness with distress this state of things, and we pray that it may not long continue. In some of the villages there has been a good deal of religious interest, with some hopeful conversions. O, for more of an overcoming faith in prayer. Entreat for us, that this may indeed be a year of Jubilee to saints on earth, and to the redeemed and the angels in heaven,

over multitudes of repenting sinners here, and in all lands.

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### Northern Armenian Mission.—Turkey.

#### KHARPOOT.

LETTER FROM MR. BARNUM, MARCH 1,  
1860.

#### *Progress at Palu.*

MR. BARNUM speaks of a visit to Palu, and gives a very pleasing account of progress in that city. The development of Christian enterprise and of benevolent feeling there, and also the incidents mentioned respecting a helper at Kharpoot—his deep conviction of sin, and his self-sacrificing spirit in view of the financial embarrassments of the Board—will be thought of with interest, and it may be hoped with profit also, not by the missionaries only.

Mr. Wheeler and I returned yesterday from a tour to Palu. We visited, *en route*, four out-stations—Hoghi, Haboosi, Ichmeh, and Shukhaji, and were much gratified at the manifest tokens of progress which we everywhere found. We examined the schools publicly, which, though new and crude, are so far superior to the native schools as already to attract a good deal of attention. But I have not time to give you the details of our interesting tour.

We enjoyed our stay, of three or four days in Palu, very much. A year and a half ago, there was in the whole city but one known friend of the truth, and the missionary was everywhere regarded with hatred and contempt. Last year, however, there was a rapid development of interest, though, as was to have been expected, some who were most zealous at first, belong to the same class as "he that heareth the word, and anon with joy receive it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended." The original excitement has subsided, although there is a good deal of discussion and searching of the Scriptures, with reference to the distinctions



between the Armenians and Protestants. The Gospel work is assuming a definite and tangible form. Of the many who have begun to examine the truth, a few have become firm Protestants, and we saw, more than ever before, evidences of serious thought concerning sin and salvation.

#### *Benevolence—Jubilee Offering.*

Among our friends in Palu are some of the most enterprising and energetic of all our Protestants; and although few in number, they are exceedingly zealous for the successful prosecution of the work in their own city. We have sometimes feared lest they may have forgotten that there are important interests outside of Palu. During the past few months they have assumed, as far as they could in their weakness, some of the expenses of the chapel and school. They formed a society of about twenty members, for the purpose of raising funds to prosecute the work in their own city—aiding the poor to buy Bibles, &c. In a few weeks they contributed 200 piasters, (\$7.66,) and yet, whenever a case demanding assistance occurred, they made special contributions to it, through an unwillingness to diminish the original sum.

The effect of giving appears to have been to enlarge their own hearts, and it occurred to them that, after all, it might be well to give this money to the Lord for carrying the Gospel to other places; but as it seemed to them too small a sum to give now, they decided to increase it by investing it in trade, and by their own contributions from time to time, so that in the course of two or three years they might have a respectable sum to give all at once. We took with us, on this tour, the large missionary map of the world, which we exhibited and explained at the different out-stations. In Palu we had a meeting of nearly three hours, on Saturday, at which twenty-five persons were present, to whom we pointed out the chief countries of the world, their relations to one

another, and especially their moral condition. These were new and strange facts to them; and as we spoke of the vast multitudes who have never seen the Bible—who have never heard anything about Christ, or God, or the way to be saved—I noticed that several were a good deal moved. As soon as our meeting was over, without a word of suggestion from us, they adjourned to another place and voted to give the 200 piasters to the Lord *now*, and at once brought us the money. Having learned that this is the Jubilee year of the Board, they requested that this, their first contribution, might be accepted as a Jubilee offering; and yet, so far as we can judge, but one of these men is a true Christian. To us, who have been familiar with the work in Palu, who have watched the change of feeling among our friends there, and who know with what effort even this small sum was raised, this fact is an interesting and hopeful sign of promise.

#### *Conviction of Sin.*

About two weeks ago, Hadji Hagop—the chief man of the Protestants, and a useful helper—came into my room and sat down; but as soon as he began to speak, he burst into tears, buried his face in his hands, and for some minutes wept like a child. I could not imagine the cause, but after a little succeeded in calming his feelings, and he then told me that for three or four days he had had an almost overwhelming view of his sins; and he had then left his breakfast partly eaten, to come to talk about it. He had never before, he said, had such a sense of his unworthiness and vileness in the sight of God. All the sins of his long life had come thronging back upon him—sins which he had committed years ago, in the days of his ignorance, and which he did not dream, at the time, were displeasing to God. And yet, he said, he felt that he could throw them all upon Christ. He stated that he spent a great deal of time in prayer, and while he

prayed he felt great joy in the conscious nearness of his Savior, forgiving his sins. Still, these sins appeared almost too great for forgiveness, and he wanted to know whether I thought Christ would really forgive all, if he truly repented of all.

*An Example to be Pondered.*

This man receives a salary of 300 piasters (\$11.50) a month, yet he contributes monthly to the funds of the Board, and on the morning of our conversation he handed me a gold Turkish lira—\$4.40—as a special contribution. He has two or three times spoken of the difficulty of supporting his family on the small salary which we give him. We know it is small, but have explained to him that the Board is heavily in debt, and for that reason it would be impossible to increase his wages. Now he says: "Your society is in debt, and I believe it is my duty to endeavor to live upon 250 piasters a month;" and he begs that we will retain one sixth of his meagre salary to help to free the Board from embarrassment, and to aid in sending the Gospel to those who have it not!

Such an incident, proving that God's Spirit is at work in our little church, gives us great satisfaction. This man was one of the first in this city to accept the truth, and he has been for four or five years an earnest, active Christian. Here and there we discern evidences that the Spirit is at work among the impenitent, and we are praying that God would revive his work, and do it now.

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A R A B K I R.

LETTER FROM MR. RICHARDSON,
MARCH 15, 1860.

THE "little things," mentioned in this communication, will be felt by friends at home, as well as by the missionaries on the ground, to be significant and encouraging; but the commencing paragraphs of the letter, written without previous "intention or thought" of so writing, are specially worthy of serious and prayerful regard. These are not the first in-

timations of sadness and depression, springing up when our brethren abroad turn their thoughts to that native land to which they would so naturally look for light and encouragement.

Sad Only When the Thoughts Turn Homeward.

In the prosecution of the work of the Lord in this field, circumstances of interest, as indicating growth and progress, are of constant occurrence; yet they are a succession of *little things*, which it would take much time so to communicate as to produce the same conviction in the minds of others as witnessing them produces in our own. In fact, when we contemplate our field, white to the harvest, every thing seems to encourage our faith and stimulate to effort; and it is only when our thoughts turn toward the Mission Rooms and the churches of our native land, on which we are dependent for the means of continuing our labors, that our hearts sink within us. Must it be that we shall no longer be able to water the tender plants which, by years of toil and patience, have begun to bloom in this barren and thirsty wilderness? Must we close our schools, and abandon our churches? Must we dismiss our native helpers, our preachers and teachers, and tell them to return to their trades and their merchandise, after having spent so much time and means in fitting them for the work of the Gospel? Can it be that the churches of America, having, as it were, been conducted by the pillar of cloud and fire through all the difficulties and dangers of the wilderness, to the very borders of the lands to be subdued for Christ, are to fail of entering in because of unbelief? Are they disposed to say, 'Wherefore hath the Lord brought us out? Were it not better for us to return into Egypt?' After the sacrifice of so many of her devoted sons and daughters, and millions of her treasure, is the Church about to beat an inglorious retreat? God is plainly willing to lead the present generation of his people on-

ward to complete victory over these idolatrous nations ; but if their faith fail, they will be left to wander and perish in the great and terrible wilderness of selfishness, and the conquest, and its crowns, will be reserved for their children, or their children's children. But this disgrace need not be ; for "if the Lord delight in us, then he will bring *us* into this land, and give it *us*." Let Israel go forward, trusting in the power and promise of God, and as truly as He lives, all the earth shall be speedily filled with the glory of the Lord.

But I had no intention or thought of falling into this strain when I commenced my letter—a strain whose painful echoes are coming to you from every station of the Board throughout the world. The burdened heart, unbidden, seeks relief. If the churches are going to withhold forces and supplies, in compassion let them call home their missionaries ; for how can they endure the reproach, when it is told the inhabitants of these lands, who have heard and seen that the Lord is among his people, that Israel turn their backs ! Let all who are jealous for the honor of God, and the triumph of the kingdom of his Son, betake themselves to importunate prayer, and faithful, earnest effort ; that so Zion's threatened calamity and disgrace may be averted.

"Little Things," but Encouraging—Schools.

Without further delay, I will proceed to relate one or two of the little things of recent occurrence, showing that the good leaven is at work among the people of Arabkir. And, first, a circumstance or two of negative evidence. As the great adversary is incited to more effort by an increased activity among the people of God, when he and his emissaries are seen to be at work with more than usual zeal and earnestness, this fact is often one of encouragement to the friends of the truth. For the last few months, our schools have seemed to take a forward impulse. Not only have

they increased in numbers, but the children have manifested a greater interest in learning to read, in committing to memory portions of Scripture, the Catechism, &c., and in committing and singing hymns. A number of girls, much larger than ever before, have been gathered in ; and a considerable number of married women have been induced to learn to read at home. As a consequence, the Armenians, who have hitherto maintained but *one* school in the entire city, and that one for *boys* exclusively, have just opened *three* other schools, in various parts of the city, for the instruction of *girls and boys together* ; and besides those already commenced, two or three more are promised. The motive which has prompted to the opening of these new schools may be inferred from the fact that they have not been established in destitute neighborhoods, where such efforts are greatly needed, but in immediate contiguity to our schools ; or, as in one instance, where it was thought we had an intention of opening a school.

The following may serve as a specimen of the manner in which our Armenian friends of the opposition endeavor to compass their ends. We have a school on the south side of the city, taught in a house which is hired. The owner—a Protestant in name—has an interest in a house contiguous, which the Armenians having applied for, to be occupied for a school-room, the owner was unwilling to rent them, fearing that we might be displeased. When he learned, however, that we are in no way disposed to put any obstacle in the way of their establishing as many schools as they wish, he consented to grant their request ; and they then said, *they would take it only on condition of his turning the Protestant school out of his other house.*

Notwithstanding all these efforts, and notwithstanding the people have been repeatedly commanded in the church not to send their children to the Protestant schools, our schools continue to flourish.

Authority prevents a few from coming, but the schools are popular with both parents and children, because they learn so much faster in these than in the Armenian schools. We have all the advantage of teaching in a living language, which they speak and understand, against a dead language, which they do not understand; all our books being in the modern, while theirs are in ancient Armenian.

Priests Imitating the Protestants.

But not only do they emulate us in the matter of female education and schools generally, but also in very many other things. The following additional incident of this kind must suffice for the present. During the winter evenings we have visited much from house to house, always closing our interview with religious exercises, singing, reading the Scriptures, and prayer. Our helpers, together with other brethren of the church, have also engaged extensively in the same work; and, notice having been given beforehand, circles have always been met with numbering, variously, from ten to fifty, and even more. These neighborhood prayer-meetings have been held in every part of the city, and very often at houses not openly Protestant, though friendly to us and to the truth. They have met with general acceptance, and the people have been led to ask why their own religious teachers, of the old church, do not visit them, and read and pray with them. Accordingly, we have lately heard that their vartabed, or preacher, has been endeavoring to satisfy this new and strange demand, by *closing his evening visits with reading and prayer*. We shall expect to hear next, that they have commenced a Sabbath school, as Mr. Coffing reports their having done at Aintab. Preaching has come to be a necessity, and if Christ is the subject of it, whether he be preached of contention or of love, in pretence or in truth, we ought to rejoice.

Opposers Removed.

Frequent reference has been made in communications from this station, to the determined opposition of a very rich and influential family of this city. This family is represented as being descended from the ancient Armenian nobility. To ancestral wealth, the two last generations have made very considerable accessions. For the last twenty-five or thirty years, the people of the city have been engaged in the manufacture of a narrow, striped cotton cloth, much esteemed throughout all this part of the East, from English yarn. This house has been largely interested in supplying this yarn from Aleppo, and in furnishing it to the poor people who manufacture the cloth by hand looms; one or more of which are found in almost every house. A great part of the poorer people have thus been directly dependent on this house for their means of daily subsistence. Besides these, many of the merchants and traders have been dependent on the same establishment for borrowed capital. The same house has had its partners and agents in Russia and Persia, and at Constantinople, Aleppo, and Damascus.

But from the very commencement of the evangelical movement in this part of the Turkish Empire, the influence of this widely affiliated family has been perseveringly and uncompromisingly hostile. To avoid the missionaries, their friends, their books, and their meetings, have been the conditions by which their favor has been retained. And not only so, but it is well understood that considerable sums have been used in bribing the local authorities, whenever cases of difference have occurred between the Protestants and Armenians. And now mark God's dealings with this family, which to us, and to all this community, seem much like special indications of the divine displeasure.

Five or seven years ago, the family consisted of the father and mother and

their three sons, all of whom were married, and all living with their parents in the same spacious dwelling. The sons were cut down, one after another, and their wives given to others. The mother, overwhelmed with grief, soon followed her sons to the grave. The eldest son and the mother died about two years ago. And last of all, the father died also. He breathed his last on Sabbath morning, the 11th inst. I had visited him during his sickness, as I had done on previous occasions, but found him insensible to anything except his bodily infirmities, and the real or supposed obliquities of the Protestants. On Monday, the day after his death, I called at his house, but none of his blood flowed in the veins of a single one of the large and dignified group of primates, seated on the rich carpets and cushions of his spacious divan. All were gone. Poor old man! When last I saw him, he was reposing upon sumptuous pillows of down, and covered with costly robes of silk and fur, with a crowd of obsequious servants eager to gratify him in every desire; but the vital warmth had hardly left his body, when he was borne away from the grandeur and luxury of his palace, and buried in the cold and wet earth, without even a coffin to separate his own from the common clay! He that was so rich, now how poor! Vanity of vanities, all is vanity! We pray that God may sanctify these remarkable providences with respect to this family, to the spiritual and eternal good of this perishing people.

Church—Congregation.

At our last bi-monthly communion, we received three new members to church-fellowship, and four other persons stand propounded for a future occasion.

Our audiences are not large, yet new faces are to be seen in the congregation every Sabbath, and we trust the Spirit is accompanying the truth to the hearts of many. For some time past, we have maintained a noon prayer-meeting, thus

contributing to that constant wave of prayer which rises under the meridian sun, in his ceaseless course around the globe. In obedience to the command of the Great Captain, his soldiers have extended their flanks east and west, until the opposite ends have met; so that the watching and fighting and praying is ever going on in some part of the line; and we believe this glorious contest will never cease, until Christ has subdued all his foes under his feet.

T O C A T.

LETTER FROM MR. VAN LENNEP, APRIL 25, 1860.

A Kind Friend—Religious Interest.

THIS letter from Mr. Van Lennep is brief, but communicates very pleasing intelligence. He first refers to the state of his own health and that of other members of his family, which had caused him to feel that he should be under the necessity of leaving Tocat for a time, (especially as he was unable to secure a house which he could regard as healthy,) and at least go to Syria, "to refresh both soul and body." But a very kind offer was made him, of which he speaks as follows:

A few days later, however, our Armenian friend, Haji Boghos Agha, to whom we already owe so much, called in, and of his own accord offered us the use of his fine country house for the summer. I felt that we had already contracted so many obligations toward him that I could not accept. But he would take no refusal, and so we have accepted, and intend moving there as soon as possible. We shall have to be absent from town some six months, perhaps; but I shall frequently ride in, and take the charge of matters as heretofore, as well as preach on the Sabbath. This will enable us to stay here one year more, and perhaps Providence may open the way for our permanent continuance, with some fair prospect of health.

Respecting the state of religious feeling at and around Tocat, he is enabled to make some pleasing statements. He writes:

I have just received excellent news

from Zile, a large city twelve hours to the west of us, whither I had sent a pious blacksmith to preach the Gospel as he had opportunity. A wonderful awakening seems to be progressing there. The whole city is in motion. No excitement any where approaching this has occurred since the war in the Crimea. Shopkeepers discuss religious topics across the streets, as they sit in their shops. It is said that some twelve families already openly profess themselves adherents of the Bible doctrines. One single Armeno-Turkish Testament has gone from one to another, awakening the soul, and convincing, as it went. One Greco-Turkish Testament, lent to an opposer, found its way into the Greek church, and is now being publicly read to the people every Sabbath day. Some of the chief Turks, among them the Mufti of the place, openly favor the truth and urge people to receive it. Discussions and inquiries are occurring even among them.

My heart is cheered and comforted, and I do not wish to leave at such a time as this. There is also more serious and general attention to Gospel truth, and more apparently sincere inquiry here, in Tocat, than I have ever known before. In Amadia, too, there is a general religious excitement; but its origin there was in opposition to the wickedness and oppressions of the priesthood, so that I do not as yet see reason to anticipate any important result.

Southern Armenian Mission.—Turkey.

ANTIOCH.

LETTER FROM MR. DODD, APRIL 14,
1860.

THIS letter is from Mr. Dodd, of Smyrna, but it was written at Antioch, and gives account of a most interesting occasion at Kessab, an out-station connected with Antioch. In a letter published in June, Mr. Powers spoke of the first sermon in the new church at Kessab, on the last Sabbath in February, of the interest the people had

taken in the erection of that house, and of the encouraging state of things there. Mr. Dodd, who was at Antioch on his way to attend the annual meetings of the Northern and Southern Armenian missions, at Marash and Kharpoot, mentions the more formal dedication of this new house, and presents briefly his view—not less cheering than that of Mr. Powers—of the prospects in that greatly increased Protestant community.

Kessab and its New Church.

Two weeks ago I accompanied Messrs. Powers and Morgan to Kessab, to be present at the dedication of the new church there, and enjoyed a very great privilege in so doing. Mr. Powers has probably given you a full account of the day and its exercises, but a few additional words from a visitor may not be out of place.

On Saturday afternoon we went into the new church edifice, and I confess that I have not lived enough in the interior of the country to appreciate, as the brethren here can, the plain, rude building, in all its nakedness. The bare, floorless earth, covered with shavings and straw, the naked rafters overhead, and the unplastered walls, struck me somewhat strangely. But when, the next morning, we found it filled with worshipers, it was all changed—transfigured before me into a temple of the Most High. God himself had taken possession of it and filled it with his people. The temple of old was not so truly consecrated, by the twenty-two thousand oxen and one hundred and twenty thousand sheep which Solomon slew on the altar, as was this temple by the living sacrifice offered that day within its walls. Nor did the cloud that filled the temple, nor the fire that consumed the sacrifice, more truly signify God's acceptance of Solomon's dedication, than did the manifest presence of the Spirit on this day, and his work on the hearts of the assembled multitude, show his acceptance of the free-will offering of this people.

One thousand were assembled within the walls and listened to the truth. In

the afternoon the Lord's supper was administered, and twenty-three united with the church. In the evening the monthly concert was observed, when at least seven hundred persons were present. Many from the villages, three, four and five miles distant, not content with two long services during the day, remained till evening and went home after the concert !

Progress.

The work of the Lord at Kessab, is great and marvelous in our eyes. The day was a very solemn one. I never preached to a more deeply attentive congregation, nor felt more conscious of that assistance which a preacher receives from the manifest sympathy and interest of his hearers. The Holy Spirit manifested his presence and power. It was a revival scene. As I said, one thousand persons, by actual count, were present in the morning, many from the old church coming to witness the dedicatory services. In the afternoon, at the sacrament, perhaps 900 were present, and in the evening 700 or more. The church building, which Mr. Morgan had thought too large, was filled—not more than 100 additional could have found room. The population of the district, at the very highest estimate, cannot be more than 1,700 or 1,800, of whom, possibly 1,400 could attend service at once, if they were all Protestants ; so that, with a gallery, this building would accommodate the whole population of the valley !

The most prominent manifested feeling of the church that day was one of joy and gratitude. Their hearts were full of praise. They thanked God for the church of stone and for the church of living hearts. They recalled the day when all the Protestants of Kessab sat on one mat and read the Bible together, and wondered whether they would ever be numerous enough to fill that mat ! And when it was filled, they hardly dared hope to fill a second.

Now, forty mats were spread over the church floor and all filled !

~~~~~ *M A R A S H.*

LETTER FROM MR. WHITE, APRIL 12,
1860.

Cheering Intelligence.

FEW letters so brief as this contain matter of so much interest. Many will read and give God thanks, not only because the people at Marash are "thoughtful, serious, prayerful," and because seventy presented themselves in March, for examination as candidates for church membership, of whom twenty-nine were to be received April 29 ; but, especially, in view of the strong desire and the earnest efforts of that church, so recently brought out of deep darkness, and now in the deepest poverty, to preach the Gospel to the villages around them. Mr. White writes :

You will be gratified to learn that the work at this place is in a very interesting state. Since the first of January, we have had daily evidence that the Spirit of God was working on the hearts of the people ; but during the past month the work has taken a deeper hold, and become more widely extended. The people are thoughtful, serious, prayerful ; not only willing, but desirous, of conversing in regard to their eternal interests. Some, who for years have been careless and thoughtless, are now broken down on account of their sins against God. The interest has extended to the Armenians and Catholics, from twenty to fifty of whom attend our Sabbath services. The congregation has much increased, numbering now from six hundred and fifty to seven hundred and fifty.

Last month examinations were held of candidates for church membership. Seventy came, of whom twenty-nine give gratifying evidence of a change of heart, and will be received on the 29th inst. Of the remainder, at least twenty give some evidence of being born again, but we deemed it best to postpone their reception for the present. This will

make the total number of new members in the last fourteen months, seventy-nine.

A Working Church.

Another very encouraging sign in the church is their strong desire to preach the Gospel to the villages around. This desire was frequently expressed during the winter; but no action being taken by the missionaries, it became as a fire in their bones, so that they expressed their impatience, saying: "When are you going to let us send helpers to the villages?" At last, in February, they met together of their own accord, and resolved that, *as a church*, in obedience to Christ's command, they ought to be doing more to give the Gospel to others. They adopted rules; elected five of their own number to take charge of the funds and work; subscribed, out of their deep poverty, as they were able; and then asked the co-operation of the congregation. The whole amount subscribed—of which one-third is already paid—is twenty-five hundred piasters. Two laborers are expected to start this month.

We regard this movement as one of great interest—a proof that true love to Christ dwells in their hearts, and a pledge that the work begun will go forward. It is taking the work out of the hands of the Board. What is especially cheering is, that it had its rise and development entirely among the people themselves. There was no urging, scarce even a suggestion, on the part of the missionaries. It is a spontaneous growth out of their love to the Redeemer. It is called the "Hokesiragan," or *soul-loving*.

In the extreme north-west corner of Marash, and almost entirely separated from the city, is a village called Karamanlu. The first of January, we engaged a crippled weaver there to teach two or three Protestant children; but, little by little, Armenian and Catholic children have come in, so that already

the school numbers forty scholars, and the weaver has given up his loom. Twenty-seven men and women have also begun to learn to read, and several individuals have become firm Protestants. A meeting is held two evenings in the week, attended by an audience of from thirty to forty, and there is a Sabbath school on Sabbath mornings, of from fifty to sixty. They wish now to build a school-house—one man offering the ground and 100 piasters, and another 100 piasters.

We expect the annual meeting to be held at this place, beginning April 23; and we trust it will be a means of rich spiritual profit, both to the people and to ourselves.

Madras Mission.—India.

LETTER FROM MR. HUNT, APRIL 9,
1860.

Royapuram Station.

To understand some of Mr. Hunt's remarks, the reader will need to bear in mind the fact that he is the missionary printer, not an ordained preacher of the Gospel. His letter has reference to the Royapuram station, of which he has charge, and is spoken of as his "annual letter," reporting the state of things at that station. He writes:

I thank the Lord that I have been spared in my work, and above all, that I have labored with more joy and hope than usual. I have never been so intensely interested in tract distribution, and every other means of reaching the people; and many times my heart has ached to have a missionary in this interesting field. It is surprising that under such superintendence as I have been enabled to give the station, the schools have all kept up, and the church membership has not diminished. How much more might have been done had the work been in the hands of a faithful missionary!

The regular service of God has been maintained in the chapel, by Rev. S. Winfrid, (the native preacher,) who has

preached every Sabbath morning, and administered the Lord's supper once in three months. Mr. Winfrid seems to be a very acceptable preacher; still but very few heathen have even for once attended chapel, except those in some way connected with the mission. The attendance has been about 120 children, and from 20 to 25 adults, of all classes.

Mr. Winfrid is not able to teach all the week and preach more than once on the Sabbath, so that the station merely has the benefit of one discourse a week in the chapel, where the heathen do not hear it. Hence the exceeding great need of a good preacher or catechist, exclusively devoted to this station. I am ever on the look-out for such a man, but cannot find even a common-rate one.

Schools.

We have four day schools, and they have done as well as could be expected under the superintendence they have received. The teachers need to be taught, and to be incessantly looked after by the missionary. Mrs. Hunt "has done what she could" for the twenty girls in these schools, having them daily at the house to read and sew, and on Sabbaths to give them lessons. Mrs. Hunt's health forbids her doing for these dear children all that is in her heart.

In the early part of the year, in one of our walks with tracts, a missionary brother and I found, among the thick trees a mile north of us, a pariah village till then unknown to me. It has at least one hundred huts, and as many children. They immediately asked for a school, urging that they had never had one. Having visited them several times, on the 4th of July I opened a school, in a house built of poles cut on the ground it stands upon, for eight rupees. I was obliged to put a raw teacher into it; but although the children were ignorant and rude, something has been accomplished. The school has

been kept up, and we have still reason to persevere. One of our old members, of whom I am trying to make a reader and tract distributor, has this village under his special care, to visit it daily and teach the people; and though far from being a fast or sanguine man, he seems encouraged. This is something.

Church—General Labors.

Two youths, sons of Sepoys, have been added to the church. They were formerly pupils in Major Brett's school, before it came into our hands, and they may have been brought in, in answer to that holy man's prayers. The name of the one is Bastian, and of the other, Solomon. Mr. Winfrid had them long under instruction, and when we all felt satisfied that they were sincere, he baptized and received them into church fellowship, on the second Sabbath in January. On that day, I had great joy and gladness in my heart.

I have never considered my own efforts worth journalizing, even if I had time and strength to do it; so that in writing at the end of a twelve-month, I can only do so generally. I have distributed many tracts, in English as well as the vernacular, in my daily walks and on Sabbath evenings, and have seen some interesting things; but I cannot recount them now, were it desirable. For several months past, I have felt it my duty to hold two meetings in the week, in the Major Brett school, for the benefit of the English-speaking drummers and others in that needy corner—one on the Sabbath, at half-past four o'clock, and the other on Monday evening, the latter being a species of temperance meeting. I have evidence that these meetings have not been in vain. I am here and there, among the police, railway people, pier people, and sailors. Indeed, this is a great field, in which one can labor to his heart's content; but it is very hard writing about it.

I cannot close my meagre letter without alluding to our great weakness in this

mission. We are waiting to hear of the "right man," and hope he will be found before it is too late. Our burdens are disproportionate. I can say for myself, however, that we bear them cheerfully.

I shall send you a report of the press

soon. It has done, and is doing well. I aim, with all my powers, to make it useful, and that is our chief object. We have printed twenty-two millions of pages, twenty millions being pages of the Scriptures and tracts.

Miscellany.

RICHARD H. DANA, JR., ON THE SANDWICH ISLANDS MISSION.

A SOMEWHAT lengthy extract from a letter from R. H. Dana, Jr., written at the Sandwich Islands, appeared in the New York Tribune of May 26. In this letter, Mr. Dana bears the following testimony, the result of his own observation, as to the great importance and value of the missionary work which has been performed at those islands.

General Results.

It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion, science, and entertainment, etc., etc. They have established schools, reared up native teachers, and so pressed their work, that now the proportion of inhabitants who can read and write is greater than in New England; and whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home, and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies.

Influence of Mission Families.

It is often objected against missionaries that a people must be civilized before it can be Christianized, or at least that the two processes must go on together, and that the mere preacher, with his book under his arm, among a barbarous people,

is an unprofitable laborer. But the missionaries to the Sandwich Islands went out in families, and planted themselves in households, carrying with them, and exhibiting to the natives, the customs, manners, comforts, discipline, and order of civilized society. Each house was a centre and source of civilizing influences; and the natives generally yielded to the superiority of our civilization, and copied its ways; for, unlike the Asiatics, they had no civilization of their own, and, unlike the North American Indians, they were capable of civilization. Each missionary was obliged to qualify himself to some extent as a physician and surgeon before leaving home, and each mission-house had its medicine chest, and was the place of resort by the natives for medicines and medical advice and care. Each missionary was a school teacher to the natives, in their own language; and the women of the missions, who were no less missionaries than their husbands, taught schools for women and children, instructing them not only in books, but in sewing, knitting, and ironing, in singing by note, and in the discipline of children. These mission families, too, were planted as garrisons would have been planted by a military conqueror, in places where there were no inducements of trade to carry families; so that no large region, however difficult of access, or undesirable as a residence, is without its headquarters of religion and civilization. The women of the mission, too, can approach the native women and children in many ways not open to men—as in their sickness and by the peculiar sympathies of sex—and thus exert the tenderest, which are often the most decisive, influences.

In the course of the two months I have spent upon these islands, it has been my good fortune to be the guest of many of the mission families, and to become more or less acquainted with nearly all of them. And, beside fidelity in the discharge of their duties to the natives, I can truly say, that in point of kindness and hospitality to strangers, of intelligence and general information, of solicitude and painstaking for the liberal education of their children,

and of zeal for the acquirement of information of every sort, it would be difficult to find their superiors among the most favored families at home. I have seen in their houses collections of minerals, shells, plants, and flowers, which must be valuable to science; and the missionaries have often preserved the best, sometimes the only records of the volcanic eruptions, earthquakes, and other phenomena, and meteorological observations. Beside having given, as I have said, to the native language an alphabet, grammar, dictionary, and literature, they have done nearly all that has been done to preserve the national traditions, legends, and poetry. But for the missionaries, it is my firm belief that the Hawaiian would never have been a written language; there would have been few or no trustworthy early records, historical or scientific; the traditions would have perished; the native government would have been overborne by foreign influences, and the interesting, intelligent, gentle native race would have sunk into insignificance, and perhaps into servitude to the dominant whites.

Education—The Punahou College.

The educational system of the islands is the work of the missionaries and their supporters among the foreign residents, and one formerly of the mission is now Minister of Education. In every district are free schools for natives. In these they are taught reading, writing, singing by note, arithmetic, grammar, and geography, by native teachers. At Lahainaluna is the Normal School for natives, where the best scholars from the district schools are received and carried to an advanced stage of education, and those who desire it are fitted for the duties of teachers. This was originally a mission school, but is now partly a government institution. Several of the missionaries, in small and remote stations, have schools for advanced studies, among which, I visited several times that of Mr. Lyman, at Hilo, where there are nearly one hundred native lads, and all the under teachers are natives. These lads had an orchestra of ten or twelve flutes, which made very creditable music. At Honolulu there is a Royal School for natives, and another middle school for whites and half-castes, for it has been found expedient generally to separate the races in education. Both these schools are in excellent condition. But the special pride of the missionary efforts for education is the High School or College of Punahou. This was established for the education of the children of the mission families, and has been enlarged to receive the children of other foreign residents, and is now an incorporated college, with some seventy scholars. The course of studies goes as far as the end of the Sophomore year in

our New England colleges, and is expected soon to go further. The teachers are young men of the mission families, taught first at this school, with educations finished in the colleges of New England, where they have taken high rank. At Williams College, there were at one time five pupils from this school, one of whom was the first scholar, and four of whom were among the first seven scholars of the year; and another of the professors at Punahou was the first scholar of his year at New Haven. I attended several recitations at Punahou, in Greek, Latin, and Mathematics, and after having said that the teachers were leading scholars in our colleges, and the pupils mostly children of the mission families, I need hardly add that I advised the young men to remain there to the end of the course, as they could not pass the Freshman and Sophomore years more profitably elsewhere, in my judgment. The examinations in Latin and Greek were particularly thorough in etymology and syntax. The Greek was read both by the quantity and by the printed accent, and the teachers were disposed to follow the continental pronunciation of the vowels in the classic languages, if that system should be adopted in the New England colleges. It is upon that system that the native alphabet was constructed by the missionaries. This institution must determine, in a great measure, the character, not only of the rising generation of whites, but, as education proceeds downward, and not upward, also that of the natives. It is the chief hope of the people, who have spent their utmost upon it, and are now making an appeal for aid in the United States—an appeal that ought not to be unsuccessful.

Reasons for Adverse Opinions.

Among the traders, shipmasters, and travelers who have visited these islands, some have made disparaging statements respecting the missionaries; and a good deal of imperfect information is carried home by persons who have visited only the half-Europeanized ports, where the worst view of the condition of the natives is presented. I visited among all classes—the foreign merchants, traders, and shipmasters, foreign and native officials, and with the natives, from the King and several of the chiefs to the humblest poor, whom I saw without constraint in a tour I made alone over Hawaii, throwing myself upon their hospitality in their huts. I sought information from all, foreign and native, friendly and unfriendly; and the conclusion to which I came is that the best men, and those who are best acquainted with the history of things here, hold in high esteem the labors and conduct of the missionaries. The mere seekers of pleasure, power, or gain, do not like their influence;

and those persons who sympathized with that officer of the American navy who compelled the authorities to allow women to go off to his ship by opening his ports, and threatening to bombard the town, naturally are hostile to the mission. I do not mean, of course, that there is always unanimity among the best people, or perhaps among the missionaries themselves, on all questions; e. g., as to the toleration of Catholics, and on some minor points of social and police regulation. But on the great question of their moral influence, the truth is that there has always been, and must ever be, in these islands, a peculiar struggle between the influences for good and the influences for evil. They are places of visit for the ships of all nations, and for the temporary residence of, mostly, unmarried traders; and at the height of the whaling season, the number of transient seamen in the port of Honolulu equals half the population of the town. The temptations arising from such a state of things, too much aided by the inherent weakness of the native character, are met by the ceaseless efforts of the best people, native and foreign, in the use of moral means and by legislative coercion. It is a close struggle, and, in the large seaports, often discouraging and of doubtful issue; but it is a struggle of duty, and has never yet been relaxed. Doubtless the missionaries have largely influenced the legislation of

the kingdom and its police system. It is fortunate that they have done so. Influence of some kind was the law of the native development. Had not the missionaries, and their friends among the foreign merchants and professional men, been in the ascendant, these islands would have presented only the usual history of a handful of foreigners exacting everything from a people who denied their right to anything.

Vice Restrained—Family Religion.

As it is, in no place in the world that I have visited, are the rules which control vice and regulate amusements so strict, yet so reasonable and so fairly enforced. The government and the best citizens stand as a good genius between the natives and the besieging army. As to the interior, it is well known that a man may travel alone, with money, through the wildest spots, unarmed. Having just come from the mountains of California, I was prepared with the usual and necessary belt and its appendages of that region, but was told that those defenses were unheard of in Hawaii. I found no hut without its Bible and hymn-book, in the native tongue, and the practice of family prayer and grace before meat, though it be over no more than a calabash of poe and a few dried fish, and whether at home or on journeys, is as common as in New England a century ago.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

NORTHERN ARMENIANS.—Mr. Parsons, of Baghchejuk, mentions a visit to Koordbeleng and other places. He writes:

We arrived in Koordbeleng, April 6. Our two persecuted brethren were greatly rejoiced and comforted by our coming. We had to listen to the old story of persecution—of false charges before the Turkish tribunal, imprisonment in irons, from the populace personal violence, injury and destruction of private property, and countless annoyances. On Saturday morning (7th) we had an interview with the head men of the town, who, finding that we had a firman from the Pasha of Nicomedia to the Governor of the district, begged us to be lenient, and promised to do all they could to prevent further persecution. We visited the Governor, who resides six miles from Koordbeleng, presented the order for protection, and received the assurance that justice and protection should be extended to the Protestants of his district. On the Sabbath, only the two who have withstood the storm of persecution were present in the morning; but in the afternoon twelve or fifteen persons ventured to come to us, and

with us engage in religious conversation and worship.

At Geoldagh there is, Mr. Parsons says, at present, no evidence of a spiritual work. Those who, several months since, sent a petition for a Protestant preacher, are not satisfied with their present position, as, taking offence at the conduct of the priest, they have left the old church, and have, as they said, no one to bury them when they die, to baptize their children, or administer the communion; and they want the Protestant preacher for such purposes, but not out of any regard for the truth. "I tried to show them," he writes, "that they needed first, and most of all, to find Christ as the Savior of their souls, and that the most we could do for them would be to send a humble man, who had found the way to Christ, to teach them, and lead them to him. Before this visit, from a previous visit and from the reports of our native brethren, we were led to hope that leading men of the place were deeply interested, and

that the ordinary course of the reformation might in this instance be reversed; that the work might begin in the higher ranks of society, and go downward. But after two days of prayerful and earnest examination of the facts, on the ground, I can have no further expectation of it. Yet the attention given to the preaching of the Gospel by the people, and the number of Bibles already circulated, give us ground to hope that the time is not distant when the spiritual work will be developed there."

Mr. Green writes from Nicomedia, May 6, that to the great satisfaction of the missionaries, the churches at Nicomedia and Adabazar have invited the native preachers who have been laboring with them to become their pastors. The ordinations are expected to occur in September. It is hoped that a suitable man will be found ere long to be pastor at Baghchejuk also, so that, relieved in great measure from the care of these churches, the missionaries may devote themselves more fully to the out-stations, and the many Armenian towns and villages of the field, where they feel that the Lord is calling them to labor. "We must move forward," Mr. Green says. "The Lord calls upon us to go in and possess this land; and it seems to us that he calls upon the churches of America to provide the means."

ASSYRIA.—Mr. Walker has forwarded a report of the Diarbekir station for the year 1859. Seven persons were added to the church, "five from the city and two from Cutturbul,"—six by profession. The boys' schools, attended by eighty or ninety pupils, "have continued to exert their beneficial influence." "The instruction of women, by a teacher employed for that special purpose, has been discontinued, and an excellent girls' school commenced." The congregation at Cutturbul has steadily increased, "and nearly or quite half the village may now be regarded as Protestant." "Rays of light are penetrating into all the region round about, and indications of good may be seen on every hand;" but, it is said, "we need more strength of numbers, more power of grace, and above all, the mighty working of the Spirit from on high."

Writing on the 5th of April, Mr. Walker says:

At our communion on the first Sabbath of the new year we received eight persons to membership in the church, and on the last Sabbath five more were propounded for admission, who will make the whole number seventy-three, as one has recently died. At the grave of this one, a respectable Armenian priest listened attentively, as well as many

Armenian friends, to the whole exercises. Our audiences have been very attentive and quite large during all the spring, and our people have built a gallery in the chapel, else we should have been oftentimes seriously incommoded for want of room. The boys and girls of the Sabbath school have numbered as high as one hundred and twelve, but the average would be but about ninety. The idea of a Jubilee contribution for the Board was presented to our people last Monday, at the monthly concert, and they are beginning to respond.

The congregation at Cutturbul, across the Tigris, are experiencing positive discomfort from the crowded state of the chapel there, and when the heat of summer comes on it will be impossible for the same congregation to assemble in the room. What we can do does not yet appear. A new chapel is *imperatively needed*, but how the \$300 or \$400 necessary to aid in its erection are to be secured I do not know. Of course, at the present time, such a sum for such an object, cannot be asked from the Board. At Karabash, some four or five miles beyond Cutturbul, we have commenced a school and Gospel readings, in a small and unexpensive way, and hope it may not be in vain.

Our good Shemmas writes this week from Mardin, in great joy and hope for the tokens of good which are there just now apparent. A spirit of candid inquiry has sprung up in the minds of a number of intelligent, thinking Papists, and they are searching the Scriptures as never before. A division also among the Jacobites respecting their Patriarch, some desiring to put another in his place, may result in good.

SATARA.—Mr. Munger, of this mission, is under the necessity of returning to the United States on account of ill health, and in the enfeebled condition of the mission, Mr. and Mrs. Dean of the Ahmednuggur field, in conformity with the wishes of both missions, have gone for a time to Satara. They left Ahmednuggur, March 2. Mr. Wood wrote, March 24:

Hiroba, who has been on the list of inquirers since my return to India, and *Martha*, wife of my butler and sister of our catechist Ravaje, have been examined this week before the church, in reference to their fitness to be received into our number, and approved. They are to be admitted to-morrow. For the last four months I have been much among the people in Satara, and in the near villages, and have also made one tour up the valley of the Krishna as far as Wai, and one to the east, by Rahimatipur, as far as twenty-two miles from Satara. It has been very gratifying to learn, that in the midst of so much darkness, the Gospel has sounded out from this city into all the region. Some have heard the word in our chapels in the city, and some at the Hills; and some have read of Christ in books. My audiences in the villages were generally good, varying from twenty to a hundred, and a hundred and fifty.

As a general thing the audiences [in the city] have been larger since my return from the meeting at Ahmednuggur. One interest-

ing feature is, that now and then individuals attend very regularly for weeks and months. They disappear then, and we see them no more for a long time, perhaps never. Many of our hearers are from the surrounding villages. "The kingdom of God is like leaven," and it "cometh not with observation."

AHMEDNUGGUR.—Mr. Ballantine wrote, March 24:

We have all been made very happy this week by the arrival of the man baptized more than a year ago by Mr. Harding, at Bombay. Soon after his baptism he was forced into a steamer by his relatives, and taken to Surat and from thence to Multra, beyond Agra, where he was kept under such surveillance that he found no means of escape until a few weeks ago. He at length came to a place about one hundred and eighty miles from here, where he has relatives, and remained there a month, when, finding a good opportunity to escape from them also, he made his way here, riding one hundred and eighty miles in five days. The Christian brethren here at once received him to their houses and their hearts, and he is very happy in their society. We do rejoice that he has thus escaped like a bird out of the snare of the fowler, and hope that henceforth he will not be opposed in his endeavors to serve Christ. The place to which he was taken by his friends is about eight hundred miles from here.

A letter from Mr. Abbott, of May 20, mentions progress, and, in one place, persecution. He writes: "The good work is going on. Just now, at Rahuri, there is considerable opposition. The Christians there were severely beaten, some one hundred and thirty-five persons being engaged in the affair. Their declared object was to beat them so that no others would dare to join them. The case is now being investigated by the assistant collector, and I have no doubt it will result in good. The Christians in the neighboring villages came to express their sympathy with the suffering, read the Scriptures, and prayed with them; so that they had an experience of Christianity which they would not otherwise have obtained perhaps for a long time. They appear exceeding well under their trials, and there are some five or six more that desire to unite with the church there."

"On the 1st inst., I received of Mr. Tytler, the Collector, one hundred and twenty-five rupees towards building a chapel at Kendel. There are now eight Christians living there, others are inquiring, and I hope to have a church organized as soon as the season will allow some of the brethren to meet me there."

MADURA.—Mr. Rendall mentions attending the ordination of another native pastor, over the church at East Coresacoolum, connected with the Mandahasalie station, four

miles from Mandahasalie—the third pastor who has been ordained in connection with that station. Respecting another place he writes: "I stopped at Malankinaru on my way returning to Madura, and had the privilege of addressing that interesting congregation. I had not visited the place for ten years and the change struck me as most wonderful, giving occasion to thank God for what he had wrought among that people. The church, which was built two or three years ago, is now altogether too small for the people, and they wish it greatly enlarged. About twenty women came around us after our meeting, and recited a reading lesson. They are earnestly engaged in learning to read. When I visited the people ten years ago, only three or four women came to the meeting, and they from mere curiosity, or because their husbands insisted on it. Now, they take as much interest in Christianity as the men. Mr. Herrick has a very promising school also in connection with this congregation. Christianity has taken a firm hold upon the people, and judging from what I heard, it is extending in the neighboring villages." He reports, also, the dedication of "a neat little church" at Malur, on the 6th of March.

Mr. Taylor, of Mandahasalie, wrote March 27, giving an account of the ordination above referred to and saying: "The state of my field is encouraging, decidedly so. The leaven of the Gospel is working its way among the middle classes. During this month a contribution is being made, in the congregations of this station, for the Board. I do not expect a large sum, but I am glad of this occasion for enlarging the minds of the people somewhat. I preached before the helpers on the subject, and took some pains to prepare them to lay it before their people. The pastor here gave his people a Jubilee sermon; what others have done I do not yet learn."

Letters from Madras announce the arrival of Rev. George T. Washburn and wife at that place, on the 12th of April, one hundred days from Boston. They are to join the Madura mission.

CANTON.—Mr. Bonney wrote, March 27, that his chapel meetings continued to be well attended, and on the 7th of the month a free day-school for boys was opened in a large room in the rear of the chapel; several Americans, resident at Canton, having offered to defray the expenses of the school if Mr. Bonney would superintend it. Two Chinese, who were pupils in the school at Hongkong fifteen years ago, also gave ten dollars each towards its support. The Papists, it is stated,

have commenced their labors at Canton, having opened a free school which has 75 pupils. They have as yet no public religious services in the city, but state that they have 600 adherents. There are now, in all, Mr. Bonney says, sixteen ordained Protestant missionaries there, of whom thirteen are married.

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

IN connection with the anniversary meetings in New York, a meeting in behalf of the American Board of Commissioners for Foreign Missions was held on Friday morning, May 11, in the Madison Square Presbyterian Church; William E. Dodge, Esq. in the chair. Prayer was offered by Dr. Ferris; Rev. G. W. Wood, Secretary, made a statement in regard to the past progress and the present financial state and prospects of the Board, and interesting and impressive addresses were made by Mr. Dodge, who presided; Rev. Allen Hazen, from Western India; Dr. Pratt of the Southern and Rev. William Clark of the Northern Armenian Mission; Rev. Daniel Lindley, from South Africa; Rev. William Walker, from West Africa; and Dr. Hitchcock, of the Union Theological Seminary. The benediction was pronounced by Dr. Cox.

A similar meeting, and also one of great interest, was held in Boston, at the Tremont Temple, Thursday evening, May 31. Hon. William T. Eustis presided; prayer was offered by Rev. Dr. Carruthers, of Portland, Me.; and addresses were made by Rev. W. F. Williams, from Assyria; Rev. Wm. Clark, from Constantinople; Rev. Dr. Budington, of Brooklyn, N. Y.; and Rev. Daniel Lindley, from South Africa. Dr. Carruthers pronounced the benediction.

THE TREASURY.

THE friends of the Board will rejoice to notice the large amount of receipts during the month of May, as acknowledged in this number of the Herald. Including \$1,730.84, for the debt, the amount is \$49,921; near twice as much as was received during the same month last year. The amount received during the first ten months of the current financial year, for the expenses of the year, (i. e., not including donations for the debt,) is \$249,708; \$32,289 more than was received for like purposes in the same time last year. It is very gratifying to be able to say, also, that an effort is in progress, originating with some business men, to pay off the balance of

the old debt by special donations for this purpose—mostly large donations from liberal, wealthy individuals—which is making such progress as to give fair promise of success. Should this succeed, and should such an advance in the ordinary contributions upon those of last year, as has been witnessed for the last three months, be continued through June and July, the year will yet close with an unembarrassed treasury.

Will not the hope that this may be, serve as an encouragement, and lead individuals and churches to such effort as will cause that indeed it shall be? True, a very large sum is required as ordinary contributions for these two months to secure this result—not far from \$121,000. But the receipts of the same two months last year, for general purposes, were more than \$96,000, and for three months past, the average monthly advance upon receipts of last year has been about \$12,000. This continued, it will be seen, will furnish the sum required. But it must be borne in mind, that for those three months last year, (March, April, and May,) the receipts were unusually *small*, while for June and July they were very unusually *large*; so that the proportionate increase needed is hardly to be looked for upon any ordinary principles, and will not be realized without strenuous effort. Shall this effort be made, and the end so much desired by all be thus attained?

DONATIONS.

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Alfred, Cong. ch. and so.	26 00
Gorham, Rev. W. Warren and wife,	50 01
Harrison, Cong. ch.	6 10
North Bridgeton, Cong. ch.	8 53
North Waterford, W. W. Greene,	50 00
North Yarmouth, fem. asso.	20 00
Portland, State st. Cong. ch.	128 50;
m. c. 109.62; J. L., 16.48	245 60—466 28
Kennebec co. Conf. of chs. B. Nason, Tr.	
Gardiner, R. E. Johnson,	1 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Thomaston, Cong. ch.	1 75
Waldoboro', Rev. T. V. Norcross,	1 00
Wiscasset,	41 00—465 75
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st Cong. ch. 23.76; Village, 2d Cong. ch. 43.19;	72 95
Foxcroft and Dover, Cong. ch.	13 00
Gorham, Friends of missions,	5 00
Holden, Cong. ch. bal.	1 00—92 25
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, Cong. ch. and so. Benev. so.	
46.33; m. c. 91.78;	138 13
York, 1st Cong. ch. and so. 103.45;	
m. c. 25.27;	1:8 73—266 85
	813 14

Bethel, 2d Cong. ch. and so wh
with other dona. cns. Rev. SAM-
UEL L. GOULD of Albany, Me.
an H. M. 24 60
Eastport, an H. M. 5 00

Machias, Cong. ch. m. c.	19 50
Monson, do. do.	28 00—\$6 50
	899 64

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Cheshire co. L. N. J.	5 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Haverhill, 1st cong. ch. and so. to cons. PERLEY AYER an H. M.	163 43
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Rev. William Clark,	10 00
Antrim, Pres. ch.	7 00
Mason Centre, D. Goodwin and wife,	10 00
Merrimac, Cong. ch. and so.	22 25
Nashua, Olive st. ch. and so.	163 00
Temple, La. asso. 10; gent. do. 15, 10;	23 10—237 35
Merrimack co. Aux. So. G. Hutchins, Tr.	
Henniker, J. S.	2 00
Hopkinton, 1st. cong. ch. and so.	103 00—102 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Auburn, Cong. ch. 1, 75; Rev. J. Holmes, 8, 25;	10 00
Brentwood, Cong. ch. to cons. Rev. HUGH McLEOD, an H. M.	50 00
Epping, Mr. Higley.	1 10
Exeter, 1st and 2d chs m. c.	22 81
Kingston, Cong. ch. and so. m. c.	6 25
Raymond, Cong. ch. and so. wh. with prev. dona. cons. Rev. GEORGE W. SARGENT an H. M.	16 00
Portsmouth, North ch. and so. (of wh. fr. the La. Miss. So. to cons. Mrs. ELIZABETH P. WALKER an H. M. 100;) to cons. Mrs. LYNTHIA MYERS an H. M.	291 91—397 97
Strafford co. Conf. of chs. E. J. Lane, Tr.	
Centre Harbor, Cong. ch. and so.	14 87
Dover, 1st cong. ch. 2, 48; m. c. 18, 3 la. 31, 50;	52 51
North Sandwich, E. McGaffey,	2 00
Wakefield, Cong. ch. and so.	12 00—81 38
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Newport, Lucy Reed,	12 00
	999 13

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so. wh. with prev. dona. cons. Mrs. PAULINE S. CONANT an H. M.	62 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. ch. m. c. to cons. MOSES MARTIN an H. M.	100 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Cong. ch.	25 00
Hinesburg, do. 5; Julius F. Bingham to cons. Mrs. SOPHIA B. WOODRUFF of Marietta, Ohio, an H. M. 100;	165 00
Jericho, Miss M. Eaton, 10; S. Parmalee and fam. 14; S. K. 5; Fem. Cent So. 7, 13; m. c. 5, 27; less ex. 17c.;	41 53
West Milton, A friend,	34 00—205 53
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. and so. m. c.	4 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Tunbridge, Cong. ch. and so.	16 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Barton, H. A. H.	1 00
Coventry, Cong. ch. m. c.	6 00
Craftsbury, Rev. L. J. H.	2 00
Derby, Cong. ch.	24 00
Greensboro', N. K. Stone,	10 01
Lowell, Cong. ch.	13 60
Morgan, Rev. J. S. C.	1 00—57 60
Rutland co. Aux. So. J. Barrett, Tr.	
Clarendon, Cong. ch. m. c.	3 10
Rutland, Cong. ch. and so. 10; m. c. 28 14;	38 14
Wallingford, Mrs. S. Button,	10 00
West Rutland, Cong. ch.	46 75—97 99
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro, Cong. ch. and so. gent. 164, 92; la. 127, 08; m. c. 55, 45; W. T. 18;	365 45

Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Ascutneyville and Weathersfield, East cong. ch. wh. with prev. dona. cons. Mrs. ABBY B. KIMBALL an H. M.	21 25
Norwich, Cong. ch. and so.	18 00
Weston, S. L. L. C. and A.	3 00—42 25
	950 82
	1 10
	951 82

Granby, A friend,

Legacies.—Essex, Nathan Lathrop by B. B. Butler and A. J. Watkins, Ex'rs,	40 00
Townshend, Miss Lucina D. Salisbury, by John Wood,	200 00—240 00
	1,191 82

MASSACHUSETTS.

The \$1,000 (May Herald) by Rev. William Allen, D. D., of Northampton, was paid to the Treasurer of the Board, and not through the County or Church Treasurer, Dr. A. anticipating a provision of his will.

Barnstable co. Aux. So. W. Crocker, Tr.	
Falmouth, 1st cong. ch. and so. (of wh. fr. ISAAC D. NORTON to cons. himself an H. M. 100;) 385 00	
North Falmouth, Cong. ch. and so.	21 00
Truro, Cong. ch. and so. bal. 5;	
Rev. E. W. Noble, 10;	15 00
Wellfleet, 1st cong. ch.	37 00—461 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Great Barrington, Miss A. Kellogg,	10 00
Otis, Cong. ch. m. c.	12 00
Pittsfield, Maplewood Young Ladies' inst. 30; Rev. J. Brace, D. D. 60;	90 00
Williamstown, Students,	6 00—118 00
Boston, S. A. Danforth, Agent.	
Essex st. ch. and so. 9,570, 15; m. c. 109, 35;	9,679 50
Park st. church and so. gent. 3,197, 66; la. 1,079, 21; m. c. 136, 27; Park st. miss. asso. 100;	4,513 14
Mt. Vernon ch. and so. 4,058, 71; m. c. 147;	4,205 71
Old South ch. and so. gent. and la. 3,781, 69; m. c. 126, 58;	3,908 18
Bowdoin st. ch. and so. gent. 1,487, la. 370; m. c. 319, 62;	2,176 62
Shawmut ch. and so.	1,265 09
Central ch. and so. 1,119; m. c. 62, 31;	1,181 34
Salem st. ch. and so.	1,076 82
Maverick ch. and so.	687 98
Phillips ch. and so.	583 59
Pine st. ch. and so.	279 18
United mon. con. Park st. ch. A lady, 29; M. S. 10; a friend, 50c.; Mass. Home miss. so. inc. from Mrs. Osborne's legacy for prop. the gospel among the Indians of No. America, 77; Penitent Fem. Refuge, 12, 75; other dona. particulars of wh. have been published, 1,539, 15;	92 45
	1,659 40
	31,301 91
Ded. prev. ack.	26,709 45—4,592 46

Brookfield Asso. W. Hyde, Tr.	
Brookfield, Cong. ch. and so.	14 00
Ware, Mrs. Susan Mixter,	50 00—61 00
Essex co.	
Andover, Chapel ch. and cong. 50;	
Rev. D. Oliphant, 5; Rev. C. E. Stowe, D. D. 20;	75 00
Ballardvale Cong. ch. and so.	15 00
Beverly, A friend,	1 10
Boxford, 1st cong. ch. and so.	100 75
Danvers, 1st cong. ch. gent. asso. 96, 59; ladies' do. to cons. ELIZA C. LAWRENCE an H. M. 100, 53; 197 03	
Lynn, A friend,	5 00

North Beverly, Cong. ch. and so. 11,50; m. c. 7,35; Rev. E. H. Harrington, 10;	28 85	Cambridgeport, 1st evan. cong. ch. 208 51 Concord, 2d cong. ch. and so. 50 60 East Cambridge, Evan. cong. ch. m. c. 30 51 Lowell, J. G. B. a thank-offering, 5 00 Medford, Mystic cong. ch. and so. 116 61 Newton Corner, Eliot ch. and so. ladies' extra effort, 74; a friend, 5; Mrs. C. S. D. 5; 84 60 Wilmington, Cong. ch. and so. to cons. JAMES SKILTON and Mrs. RACHEL D. TOLMAN H. M. 236,46; m. c. 38; 264 46-1,432 40
Salem, Tab. ch. and so. 228 60; Crombie st. ch. and so. (of wh. to cons. Mrs. J. H. THAYER an H. M. 110;) 287,23; friends, of wh. fr. Mrs. S. H. to cons. her- self an H. M. 100;) 180; 695 83 Saugus, Rev. Levi Brigham, 15 00 Topsfield, Cong. ch. and so. 146 81-1,280 40		Middlesex co. North and vic. C. Lawrence, Tr. Borxboro', Cong. ch. and so. 15 36 Leominster, Evan. cong. ch. and so. ladies' jubilee offering, 48 55 Littleton, Cong. ch. and so. 50 00 Harvard, Evan. cong. ch. and so. la. 100 00 Westford, Rev. E. R. Hodgman, 2 00—215 91
Essex co. North Aux. So. J. Caldwell, Tr. Amesbury and Salisbury, Cong. ch. fem. miss. so. 15 00 Groveland, A. L. 5 00 Ipswich, 1st ch. and so. 198 30 Linebrook, Cong. ch. m. c. 21 00 Newbury, Byfield ch. and so. 21 07 Newburyport, Whitefield cong. ch. and so. to cons. Jas. W. CHENEY an H. M. 100; North ch. Mrs. T. C. Tyler, 30; a lady, 30; Belle- ville ch. and so. to cons. HAN- NAH MOODY PEARSON, WIL- LIAM A. BANNISTER, LOUIS PATRIQUIR, MOSES A. CURRIER, JAMES P. ROUSSEAU H. M. 459,21; m. c. 47,36; a friend, 50; Mrs. Phebe Newman to cons. Mrs. ABIGAIL CALDWELL, Miss PHEBE NEWMAN, Mrs. MARY HALE PLUMER, JOHN NEWMAN and SAMUEL NEW- MAN H. M. 500; 4th cong. ch. to cons. ROBERT BAYLEY, Jr. an H. M. 157; a lady, avails of trimming, 2; 1,375 57-1,635 94		Middlesex South. Frammingham, Hollis ch. and so. 167; m. c. 166; 3 3 00 Wayland, Evan. cong. ch. and so. 7 77—340 77 Norfolk co. Dedham, Mrs. L. Bullard, 10; Mrs. DeWolf, 10; 20 00 Foxboro', Daniel Carpenter, 100 00 Medway, 2 00 Roxbury, for missions in Turkey and China, 15; Eliot ch. and so. gent. 501,30; m. c. 63,32; Vine st. ch. and so. E. W. N. 10; M. J. E. 2; m. c. 15,28; 606 90 Sharon, Cong. ch. and so. 78 89 South Dedham, E. M. 6; Miss C. T. 1; 7 60 Stoughton, Cong. ch. and so. m. c. 50 00 West Medway, Cong. ch. and so. 75 00 West Roxbury, South evan. cong. ch. m. c. 23 25—931 04
Essex co. South Aux. So. C. M. Richardson, Tr. Beverly, Washington st. ch. and so. to cons. Mrs. ISSACHAR LEFAVOUR, Mrs. NATHANIEL BATCHELDER and Mrs. NANCY SAFFORD H. M. 212 00 Essex, Cong. ch. and so. to cons. NATHAN BURNHAM an H. M. 100,56; a friend, 20; 120 56 Gloucester, J. P. Trask, 20 00 Hamilton, Cong. ch. and so. 75 00 Middleton, Cong. ch. 135 00 South Danvers, for Gaboon miss. 10 00—572 56		Old Colony Aux. So. H. Coggeshall, Tr. Mattapoisett, Cong. ch. and so. 12 84 Middleboro', 1st par. 120 00 New Bedford, Trin. ch. ladies, 17; 1st cong. ch. and so. 20; 37 60 Rochester, m. c. and la. miss. so. 30 00 Wareham, Cong. ch. m. c. 1 75—201 53 Palestine Miss. So. E. Alden, Tr. Easton, Evan. cong. ch. and so. wh. with prev. dona. cons. LINCOLN DRAKE an H. M. 69 26 Quincy, Union cong. ch. and so. 17 43 Weymouth and Braintree Union ch. la. 32,25; m. c. 50; 82 25—168 94
Franklin co. Aux. So. Lewis Merriam, Tr. East Hawley, Cong. ch. m. c. 2 00 Hamden co. Aux. So. J. C. Bridgman, Tr. Feeding Hills, Unknown, 2 00 Monson, Cong. ch. m. c. 55; Dr. Ely, 10; J. R. Flint, 50; 115 00 Springfield, Charles Merriam, 5 00 Westfield, A sub. to the Herald, 10; a friend, avails of gold watch, by Rev. E. Davis, D. D. 23; 35 00—652 00		Pilgrim Asso. Plymouth, South ch. and so. 13,19; 3d cong. ch. and so. of the Pilgrimage, 1,0,60; 133 79 Taunton and vic. West Attleboro', 1st cong. ch. m. c. 9 46 Worcester co. Central Asso. W. K. Hooper, Tr. Holden, Cyrus Perry, 10 00 Worcester, Central ch. 50; a friend, 2; a friend, by J. Washburn, 7,50; 59 50—69 50
Hampshire co. Aux. So. S. E. Bridgman, Tr. Amherst, College miss. band, 3; L. H. 1; 4 00 Cummington, Village ch. 20 40 Easthampton, 1st cong. ch. 44 82 Enfield, Jubilee offering, extra effort, 356 00 Hadley, 1st cong. ch. 9,89; gent. benev. so. to cons. SIMON DICKINSON an H. M. 100; an aged friend of the Board, 5,10; 114 99 Northampton, 1st cong. ch. m. c. 113,24; Edwards ch. m. c. 23,86; 137 14 South Hadley, 1st par. to cons. Mrs. MARY ANN HOOKER and Mrs. LYDIA T. LYMAN H. M. 195,15; m. c. 18,13; 213 18 Southampton, Cong. ch. 70 25 Westhampton, 1st do. 25; N. Clark, by request of his mother dec'd, 10; 35 00 Williamsburg, Cong. ch. 36,52; EBENEZER PHILLIPS to cons. himself an H. M. 100; 136 52-1,132 40		Worcester co. North Aux. So. C. Sanderson, Tr. South Royalston, Cong. ch. and so. to cons. ALBERT DAY an H. M. 108 60 Worcester co. South Conf. of chs. W. C. Capron, Tr. Blackstone, W. H. Kendall, 5 00 Milford, 1st cong. ch. 21 50 Uxbridge, W. C. Capron to cons. LAURA A. W. CAPRON an H. M. 100; Mrs. Abbott, 10; 110 60—136 50
Middlesex co. Cambridge, Shepard cong. ch. and so. 580,33; m. c. 50; ladies' miss. so. 32,38; 662 71		Chelsea, Winnisimmet ch. and so. m. c. 57 90; Broadway ch. m. c. 20,96; Rev. I. P. Langworthy to cons. Miss ADELAIDE L. MASON an H. M. 100; 173 86 Unknown, 10; do. 10; 20 00—198 86
		14,298 66 14,497 52
		Legacies. — Northampton, Increase Clark, 200; Mrs. Electra Jack- son, by S. E. Bridgeman, Tr. 554; 754 00

Southampton, Mrs. Phinebas Strong,
by Miss Eunice L. Strong, Ex'r, 100 00—854 00

15,151 52

CONNECTICUT.

Fairfield co. East Aux. So.
Stratford, G. Loomis, 6 00
Fairfield co. West Aux. So. C. Marvin, Tr.
Greenwich, 2d cong. ch. Jubilee
offering, 28 00
Ridgefield, Cong. ch. m. c. 4 50
Stamford. Pres. ch. coll. and m. c.
to cons Mrs. JULIA LOCKWOOD
LEEDS R. WELLS R. RITCH, and
Mrs. HANNAH ELIZA ELDER,
H. M. 325 00—357 50

Hartford co. Aux. So. A. G. Hammond, Tr.

Glastenbury, A friend, by Rev. A.
S. Cheseborough, 25 00
Hartford, Centre ch. m. c. 10,25;
North ch. to cons. A. J. HINE,
WILLIAM VERY and Miss MARY
L. COLLINS H. M. 298,25; Elisha
Sage, 10: a friend, 25; 343 50
Hartland, L. G. Merrill, 20 00
Suffield, A friend, 5 00
Unionville, 1st cong. ch. and so. 15 43
West Hartland, do. 16 11
Windsor, 1st do. 50 00
Unknown, 5 00—460 09

Hartford co. South Aux. So. H. S. Ward, Tr.

East Glastenbury, m. c. 23 00
Middletown, 1st cong. ch. a friend, 70 00—93 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Colebrook, 1st cong. ch. and so. 46 00
Washington, Cong. ch. m. c. 7 00—53 00
Middlesex Asso. R. E. Selden, Tr.
Haddam, 1st cong. ch. and so. 50 00
Old Lyme, 1st cong. ch. and so. la.
asso. 73 93—123 93

New Haven City Aux. So. F. T. Jarman, Tr.

New Haven, Yale Coll. m. c. 7,50; North
ch. William Johnson, 30; Centre ch.
22; a member of the Centre ch. to cons.
Rev. HENRY W. BALLANTINE an
H. M. 90; 149 50

New Haven co. East Aux. So. F. T. Jarman, Tr.

Guilford, Mrs. Sarah Griffing, 50 00
Meriden, Central cong. ch. and so. 50 00—100 00
New Haven co. West Conso. A. Townsend, Tr.
Waterbury, 2d cong. ch. Union m. c. 41 70
Westville, Cong. ch. a lady, 4 00—45 70

New London and vic. and Norwich and vic.

Aux. So. F. A. Perkins & C. Butler, Trs.
New London, 2d cong. ch. 518 55
Stonington, 2d do. m. c. 30 00—538 55

Tolland co. Aux. So. E. B. Preston, Tr.

Stafford, 1st cong. ch. m. c. 14 96
Stafford Springs, do. to cons. Rev.
ALEXIS W. IDE and SIMEON
NEWTON, H. M. 192 00—206 93

Windham co. Aux. So. G. Danicison, Tr.

Killingly, 2d cong. ch. 50 00
West Killingly, Rev. R. Whit-
more, 10; Miss S. Putnam, 4; 14 00—64 00

2,198 23

Connecticut, A cheerful giver, 5 00

2,203 23

Legacies.—Avon, Nathan Case, by N.

L. Case, Ex'r, 100 00
Meriden, Erastus Ripley, by B. An-
drew, 100 00
Norfolk, Dudley Norton, by J. J.
Whiting, Ex'r, 2,500 00—2,700 00

4,933 23

RHODE ISLAND.

Barrington, Cong. ch. 135 00

NEW YORK.

Buffalo and vic. Aux. So. J. Crocker, Agent.
Buffalo, Lafayette st. pres. ch.
Andrew Porter, 50 00

Geneva and vic. Aux. So. A. Merrell, Agent.

Livonia, Mrs. S. F. to cons. Rev.
A. H. PARMALEE an H. M. 50 00
Norwich, 1st cong. ch. 82 00

Silver Creek, Pres. ch. 25 00

Youngstown, do. 19 00

176 00

Exchange, 98—175 02

Correct statement of coll. reported in Herald

for March, 1860, from Canandaigua.

Ladies—Mrs. J. Greig, 20; Ont. fem.

sem. 15; Miss B. Chapin, Mrs.

Johns, Mrs. I. P. Granger, each

10; Mrs. A. E. Pierce, 10; Miss

Upham, Mrs. A. B. Field, Mrs. E.

Carr, Mrs. W. S. Hubbell, each 5;

others, 68,69; 163 69

Gentlemen—F. and G. Granger, 50;

Can. academy, 25; Rev. O. E. Dag-

gett, D. D., wh. with prev. dona.

cons. MARY DAGGETT an H. M. 25;

H. B. Gibson, 20; W. S. Hubbell,

18; W. Autis, 11; H. W. Taylor,

10; Dr. Carr, 10; N. Grimes, 6; W.

Macao, J. Paton, T. M. Howell, A.

Sackett, each 5; 195 00

Miscell. coll. 69 48

Mon. con. 142 11

(Of wh. for jubilee off'g, 126,14,) 570 28

Greene co. Aux. So. J. Doane, Agent.

Catskill, Miss Hotchkiss, 5; my

mother's gold beads, 3,50; 8 50

Greenville, Pres. ch. 45; F. H.

Wakely, 10; 55 00—63 50

Monroe co. and vic. E. Ely, Agent.

North Bergen, Pres. ch. 22 16

Pittsford, E. Wheeler, 1 00

Rochester, Plymouth ch 30; Brick

ch. 54,50; 84 50—107 66

New York and Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. Mrs. An-on G. Phelps, Jr.

1,000; Miss Jane Ward. 50; 14th st.

pres. ch. in part 1,140,85; William L.

King, 250; Miss L. Deming, 100;

John W. Quincy, 50; Morris Ketchum,

50; William Hurry, 50; Fitch Shep-

ard, to cons. AUGUSTUS SHEPARD an

H. M. 100; Matilda E. Bull, 150; Jane

B. Corning, 50; E. Wainwright, 100;

J. A. Swetser, 100; Eli Goodwin, 100;

a lady for the Zulu miss. under charge

of Rev. Mr. Lindley, 30; Wm. A. and

Wm. T. Booth to cons. THEODORE L.

BOOTH an H. M. 100; Joseph F. Joy,

to cons. Rev. P. F. WARNER, of Ston-

ington, Conn. an H. M. 50; A. Merwin,

wh. with prev. dona. cons. ANNETTE

JOSEPHINE MERWIN an H. M. 50; 4th

Av. pres. ch. young la. for miss. under

charge of Rev. H. H. Jessup, Syria, 25;

la. 141,50; Spring st. ch. young misses'

so. for miss. under Rev. M. Barker,

India, 33,33; 4,345 55

Oneida co. Aux. So. J. E. Warner, Tr.

Augusta, Pres. ch. 66 25

Utica, Mrs. P. Gridley, 5 00—71 25

Otsego co. Aux. So. D. H. Little, Tr.

Cooperstown, Pres. ch. wh. with

prev. dona. cons. Mrs. S. W.

WALKER an H. M. 32,05; fem.

miss. so. 5,95; 38 00

Washington co. Aux. So. A. Eldredge, Tr.

Middle Granville, Pres. ch. to cons.

Mrs. JANETT BATES an H. M. 100 00

Watertown and vic. F. Baker, Agent.

Watertown, Pres. ch. to cons. REU-
BEN E. BACON an H. M. 100 00

5,050 98

Amsterdam, A friend, 15 00

Buskirk Bridge, Miss C. V. N. S. 5 00

Canterbury, Pres. ch. 33 00

Comack, Cong. ch. m. c. 6 00

Constantia, Pres. ch. 24 00

Danby, Cent so. 20; Rev. W. Wis-

ner, 15; 35 00

Dundee, Pres. ch. 15 10

Franklinville, Pres. ch. 16 50

Guilford, 1st cong. ch. m. c. 7 00

Haverstraw, Central Pres. ch. 30 00

Hoosick Falls, Pres. ch. 32 00

Hudson, Pres. ch. JOHN GAUL Jr. to cons. himself an H. M.	160 00
Ithaca, Pres. ch.	63 53
Jewett, do. m. c.	10 00
Manlius, R. Fleming,	10 00
Mechanicville, J. De Voe,	6 00
Middletown, Mrs. N. W. Sanford,	25 00
Pnelps, T. Sheffield,	10 00
Pike, Pres. ch.	11 50
Poughkeepsie, Pres. ch. m. c.	24 50
Seneca Castle, do. 15; friends, 3,50;	18 50
Skaneateles, Pres. ch.	29 85
Stephenson, do.	16 00
South Malden, Cong. ch. and so. m. c.	10 32
Spyuten Duyvil, Mrs. D. Hall,	10 00
Waterford, H. G.	50 00
Unknown,	2 00—622 30

<i>Legacies.</i> —Albany, Anthony Gould, by Wm. Gould, Ex'r,	1,000 00
Elmira, Rebecca M. Gregg, by Solomon Gilbert, Ex'r,	171 96
Saratoga Springs, Judge Doe, by Mrs. Gertrude E. Doe,	500 00—1,671 96
	7,315 24

NEW JERSEY.

Elizabeth, C. Baker.	10 00
Madison, 1st pres. ch.	74 00
Morristown, 2d do.	200 00
Newark, Roseville pres. ch.	75 00
Plainfield, Dr. A. Riggs,	10 00
Stanhope, Pres. ch.	50 00
West Brookfield, Pres. ch. juv. so. of s. s.	38 00—457 00

PENNSYLVANIA.

By Samuel Work, Agent.	
Harrisburg, 1st pres. ch. m. c. 8,45; Mrs. B. 5; T. H. R. 10;	23 45
Philadelphia, Walnut st. ch. West Philad. 148,19; 1st pres. ch. 278; 426 19—449 64	
Cherry Ridge, Miss M. Darling,	2 60
Dundaff, J. H. Phelps, 10; pres. ch. 3;	13 00
Erie, M. W. Tyler,	1 00
Susquehanna Depot, Pres. ch.	13 51
Warren, C. L. H.	9 00—38 51
	488 15

DISTRICT OF COLUMBIA.

Washington, B. F. Larned, 100; a friend of missions, 5;	105 00
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OHIO.

By T. P. Handy, Agent.	
Atwater, A friend,	20 00
Berlin, Cong. ch.	8 00
Burton, do.	35 29
Chester, do.	13 00
Cleveland, 1st pres. ch. 171,50; m. c. 31,79; Mrs. A. G. Smith, 10; Miss M. Smith, 10, Mrs. J. Long, 25;	248 29
Dover, Cong. ch.	4 25
Euclid, 1st pres. ch.	23 25
Lyme, Pres. ch.	47 00
Newburgh, do. 39,71; m. c. 6,26;	46 00
Solon, 1st cong. ch.	20 00
Talmadge, Benev. so.	14 78
Toledo, 1st cong. ch. and s. s.	132 64
Windham, Cong. ch.	16 25
	628 75
Ded. exc.	3 15—625 60

By Rev. S. G. Clark.	
Bloom, Pres. ch.	10 00
Brownhelm, Cong. ch.	23 53
Cleveland, 1st pres. ch.	5 00
Elyria, Pres. ch. Mrs. Ely, 10; H. Perry, 10;	20 00
Fremont, Pres. ch.	73 35
Greenwich, Luther Mead,	5 00
Huron, Pres. ch. 11,66; Rev. F. Z. Rossiter, 10;	21 66
Jefferson, Cong. ch.	1 00

Melmore, Pres. ch.	11 00
Norwalk, do.	81 53
Rockport, Cong. ch.	3 00
Ruggles,	5 76—260 82
By G. L. Weed, Tr.	
Cincinnati, 2d pres. ch. m. c. 28,48; 3d pres. ch. 25; m. c. 7,50; 1st Ger. pres. ch. 5;	65 78
Columbus, 2d pres. ch. m. c.	12 50
Lockland, Pres. ch. m. c.	4 03
Oxford, Western fem. sem. teachers and pupils, a Christmas offering to cons. Miss HARRIET NEWELL CRAWFORD of Oroomiah an H. M.	100 00
Sharon, Pres. ch. m. c.	2 10
Walnut Hills, Lane sem. ch.	5 55—189 95
	1,076 38

Defiance, 1st pres. ch.	6 00
Elyria, do.	33 00
Hudson, C. Pitkin.	30 00
Springfield, C. N. Ransom,	5 00—74 00
	1,150 38
<i>Legacies.</i> —Kinsman, George Matthews, by Thos. Matthews,	24 00
	1,174 38

INDIANA.

By G. L. Weed, Tr.	
Bradford, Indep. pres. ch.	17 00
Bethany, A. balance,	1 25
Hebron, Mr. Adams's fam.	3 75
Indianapolis, 4th pres. ch.	3 25
Vevay, Pres. ch. m. c.	3 62—28 87
Delphi, Mrs. J.	5 00
New Albany, 2d pres. ch. (of wh. fr. Edward H. Mann to cons. Mrs. CATHERINE L. MANN an H. M. 100; Rev. John G. Atterbury and wife to cons. CHARLES LARNED ATTERBURY an H. M. 100.)	500 00—505 00
	533 87

ILLINOIS.

By Rev. C. Clark.	
Dunton, Pres. ch.	6 00
Elk Grove, Cong. ch.	17 00
Knoxville, Pres. ch. m. c.	17 00
Winnebago, Cong. ch.	14 26—54 26
By Rev. C. Clark, reported in the June Herald by mistake as from Wisconsin.	
Dunton, Pres. ch.	1 00
Elk Grove, Cong. ch.	5 00
Knoxville, Pres. ch.	10 00
Rockton, Cong. ch.	12 76
Augusta, Pres. ch.	29 00
Bunker Hill, Cong. ch.	20 00
Chicago, 2d pres. church, 100; L. B. Gookins, 1;	101 00
Duquoin, Pres. ch. m. c.	13 00
Galena, A. Kent,	50 00
Galva, Cong. ch. m. c.	13 00
Griggsville, 1st cong. ch.	31 00
Monticello, Pres. ch.	150 00
Rose Hill, J. H.	10 00
Rosemond, 1st cong. ch. jubilee offering (in part)	20 00—437 00
	491 26

MICHIGAN.

By J. O. Seely, Tr.	
Clinton, Cong. ch.	30 00
Lodi, do.	1 50
Romeo, 1st cong. ch. to cons. DEXTER MESSY an H. M.	158 16
St. Clair, Cong. ch.	13 70
	203 36
Ded. ex.	4 06—199 30
By T. P. Handy, Agent.	
Marquette, Mrs. Washington,	50 00
By Rev. S. G. Clark.	
Blissfield, Pres. ch.	6 90
Dover, do.	1 00
Ida, do.	1 60
La Salle, do.	2 25

Medina Centre, Pres. ch.	50
Morenci, do.	1 75
Palmyra, do.	75
Stoney Creek,	17 00
Summit, Cong. ch.	12 18
Vienna, Pres. ch.	2 00—45 93
	<hr/> 295 23

Adrian, 1st pres. ch. to cons. JAMES FIELD an H. M.	132 40
Detroit, 1st cong. ch. wh. with other dona. cons. S. S. BARNARD, L. BALDWIN, and H. E. BAKER H. M. 225; PHILO PARSONS, wh. cons. himself and Mrs. A. E. PARSONS H. M. 275;	500 00
Metamora, A. Walker,	10 00
Milford, United pres. and cong. chs.	20 00
Niles, John Bordon to cons. Rev. ALFRED BRYANT an H. M.	100 00
Palmyra,	5 00
Pinkney, P. Offin,	1 00
Richland, Samuel Brown,	20 00
Schoolcraft, Pres. ch.	10 00—798 40
	<hr/> 1,093 63

WISCONSIN.

Beloit, 1st cong. ch. 32; H. S. Deforest, 10; less ex. 73c.; D. Goddard, 10;	51 27
Delavan, J. S. Officer,	200 00
Mineral Point, Pres. ch. m. c.	20 60
Pleasant Prairie, Williams cong. ch.	6 00
Reedsburg, Timothy Williston,	20 00
Sparta, J. Avery,	5 00—302 87

MISSOURI.

St. Louis, 1st Trin. Cong. ch.	222 55
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IOWA.

Denmark, Rev. Glen Wood,	10 00
Farmington, Cong. ch.	1 10
Kossuth, N. S. Pres. ch. m. c.	2 65—13 75

VIRGINIA.

Fluvanna co. John H. Cocke,	100 00
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SOUTH CAROLINA.

Charleston, Circular ch. Mrs. Middleton Smith, 50; others, 54,74; interest on legacy of Mrs. Simmons, 698,25; R. W. B. 20;	822 99
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ALABAMA.

Mobile, C. H.	30 00
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MINNESOTA.

Wabashaw, Cong. ch. and so.	2 00
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CALIFORNIA.

San Francisco, Rev. J. Rowell,	50 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Ahmednuggur, India, A. Davidson, 25;	
Rev. A. White, 6; C. B. Ker, 50; Mrs. Fenwick, 2; L. Fenwick, 2,50; E. Batho, 15; Dr. J. M. Barnett, 38; a friend, 1,50; J. F. Lester, 15; G. F. Sheppard, 100;	
Luis de Souza, 5; Rev. S. B. F. 25; W. Manson, 30; Lord Elphinstone, 150; Mrs. Hansom, 2,50; James Hunter, 300; Yohan Prem, 1,50; C. E. Fraser Tytler, 500; H. Hebbert, 50; Major Arrow, 25; Rev. R. V. Modack, 15; A. M. Rogers, 25; H. M. B. Sandwith, 5; H. B. 30; "Much Forgiveness," 25; G. A. Hobart, 25; m. c. 37,12; Maternal asso. 4,22;	1,510 34
Beirut, Syria, native ch. 41,66; Dr. Van Dyck and fam. 17,69;	59 35
Constantinople, Turkey, native brethren, 14,53; an Armenian friend, 2,42;	16 95
Eramosa, C. W., 2d Cong. ch.	10 00
Madura, India, W. B. C. a bal. 16,48; Sarah Ashley, 25; Pasumalie benev. so. 80,80;	122 25
Mandahasalie, Rev. H. S. Taylor, 25; native ch. for jubilee year, 30;	55 00

Montreal, C. W., Henry Lyman, a thank-offering for mercies received, to cons. Mrs. MARY C. LYMAN an H. M.	100 00
Rodosto, Turkey, native Prot. ch. a thank-offering,	7 05
Sivas, Syria, Prot. ch.	21 25
St. Catharines, C. W. 1st pres. ch. s. s.	10 00
Toronto, C. W., 2d cong. ch. to cons. Rev. ADAM LILLIE, D. D. an H. M.	50 00
Tripoli, Syria, Rev. J. L. Lyons, 89; A. Yanni, 10; N. Haddad, 1; to cons. Mrs. CAROLINE JESSUP an H. M.	100 00
Yozgat, Turkey, bal. jubilee coll.	2 20
	<hr/> 2,067 39


MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$77 11
NEW HAMPSHIRE,	47 93
VERMONT,	41 44
MASSACHUSETTS,	70 00
CONNECTICUT,	94 20
NEW YORK,	39 32
PENNSYLVANIA,	10 50
DELAWARE,	75
OHIO,	70 00
INDIANA,	5 00
ILLINOIS,	8 00
MICHIGAN,	57 85
CALIFORNIA,	20 00
IN FOREIGN LANDS,	59 00
	<hr/> \$601 10

Donations received in May,	33,891 56
Legacies,	5,289 96

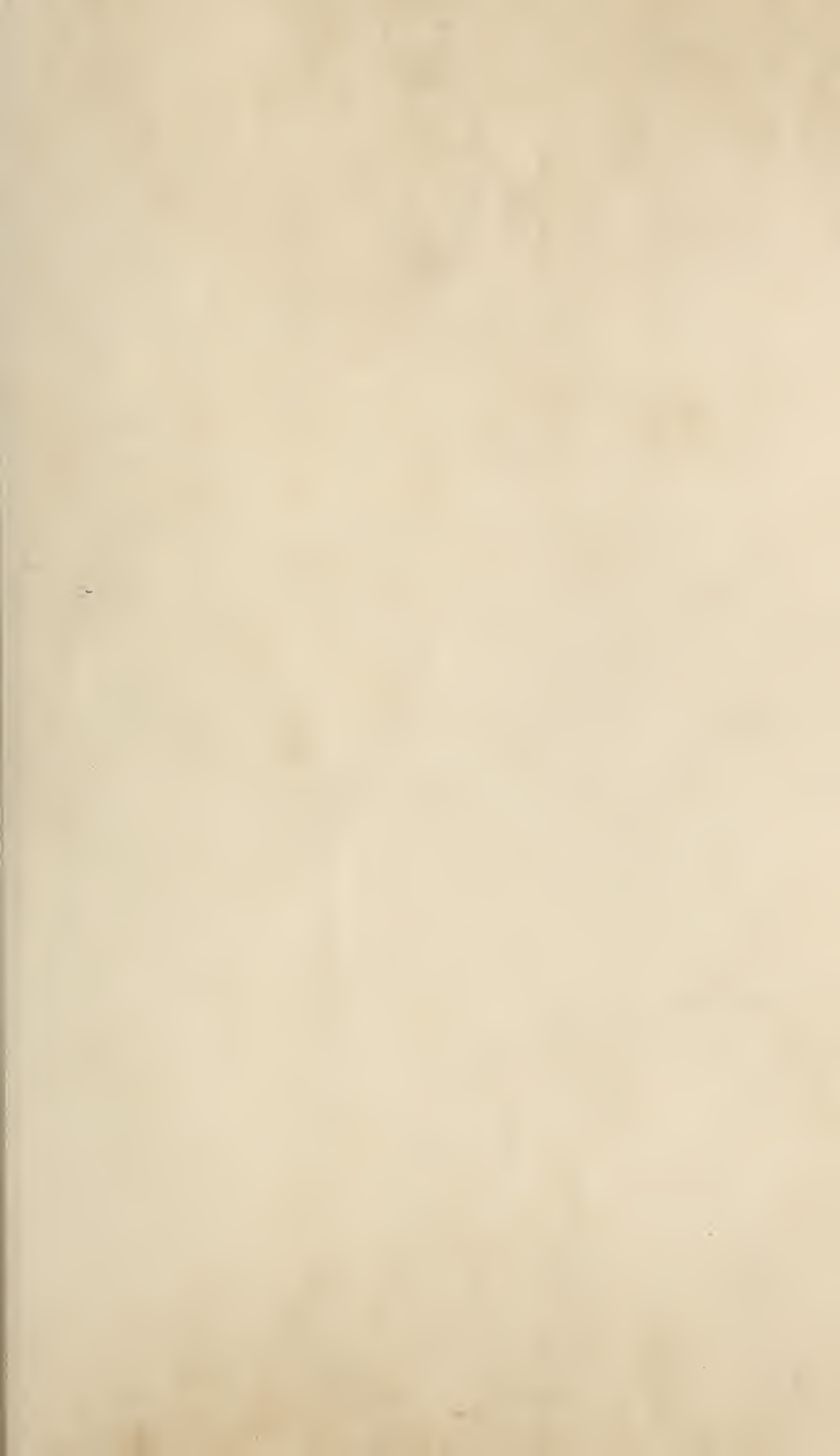
\$39,181 52

 TOTAL from August 1st to May 31st,	\$249,708 51
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THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN MAY.

MAINE.—Hallowell, a friend,	3 00
VERMONT.—A friend,	390 00
MASSACHUSETTS.—Boston, J. Lane, 25; Phillips ch. ladies, 16,50; Framingham, Hollis ch. and so. 60; Greenwich, cong. ch. 50; Lenox, cong. s. s. 15,24; Montague, ladies, 20; Newburyport, T. H. S. 5; Northampton, Edwards ch. 5; Sturbridge, Mrs. Haynes and two chil. 3; Ware, Orrin Sage, 400; Mr and Mrs. George H. Gilbert, wh. cons. Miss EMILY F. GILBERT, of Pomfret, Ct., an H. M. 100; William Hyde, 100; others, 170; West Brookfield, la. 9; Westford, ladies of Union ch. 27,25; West Medway, Mrs. S. Hastings, 5; A. B. Bullard, 5;	1,615 99
CONNECTICUT.—Cromwell, 35,90; Glas-tenbury, a friend, 25; Killingworth, do. 1; Grassy Hill, do. 1; Suffield, 1st cong. ch. indiv. 48,25;	111 15
NEW YORK.—Amsterdam, a friend, 5; Buffalo, La Fayette st. 100; T. P. D. 5; Crary's Mills, a friend, 1; New York, Wm. C. Gilman, 100; A. H. Foote, U. S. N. 25; Stockholm, a thank-offering, 31,20; Watertown, Miss P. F. H. 2;	269 20
NEW JERSEY.—Bloomfield, a widow,	15 00
MARYLAND.—Annapolis, H. R. W.	10 00
OHIO.—Akron, T. S. B.	5 00
IOWA.—Grinnell, A. W.	5 00
TURKEY.—Antioch, native brethren, jubilee offering,	5 50
	<hr/> 1,739 84
Previously received,	4,284 58
	<hr/> \$6,024 42



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